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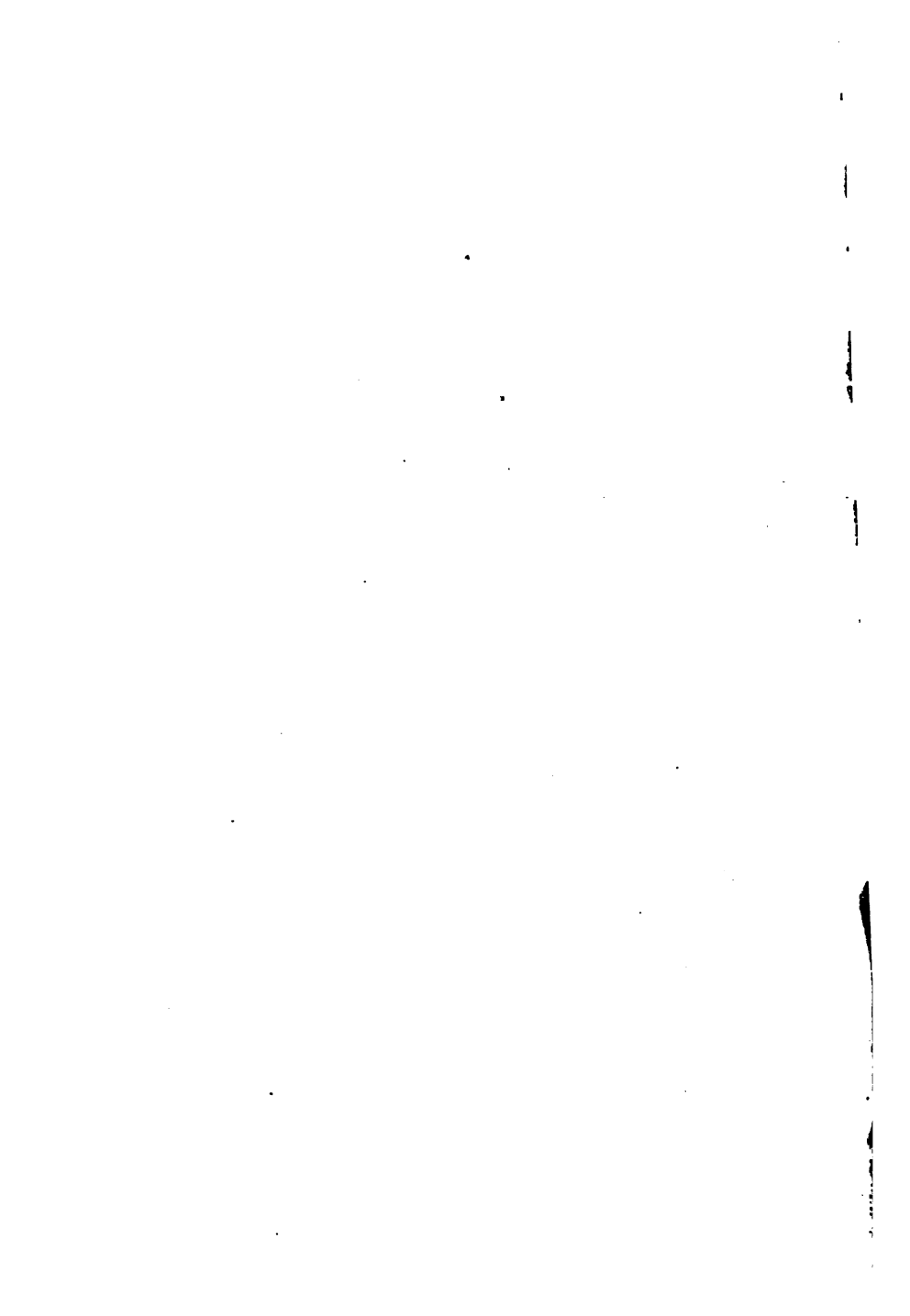


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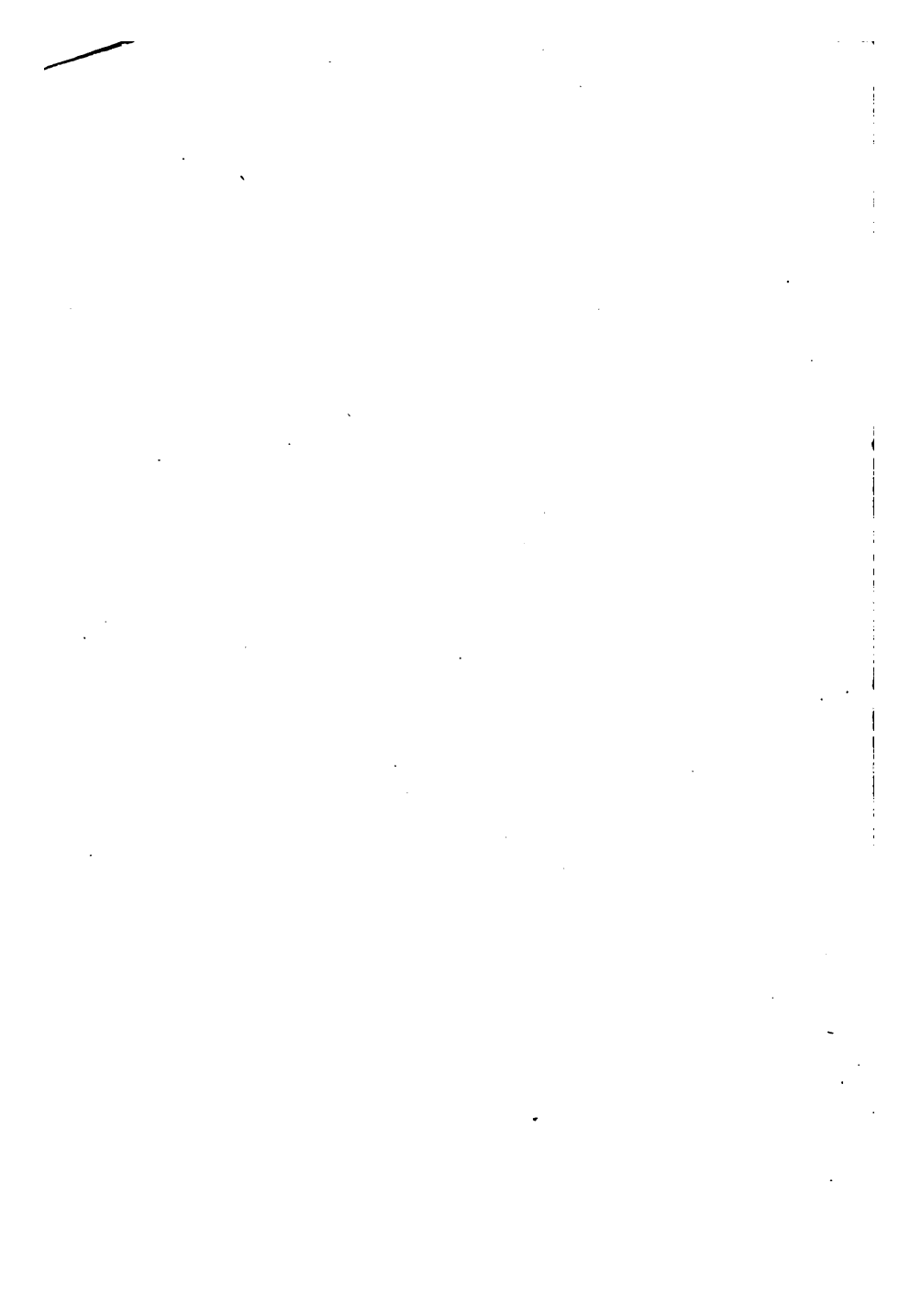
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GREEK AND ROMAN HISTORY.



STUDIES
IN
GREEK AND ROMAN HISTORY;

OR,
STUDIES IN GENERAL HISTORY

FROM 1000 B.C. TO 476 A.D.

BY
MARY D. SHELDON,
RECENTLY PROFESSOR OF HISTORY IN WELLESLEY COLLEGE.

*"Human affairs are neither to be laughed at nor wept over,
but to be understood."*

BOSTON:
D. C. HEATH & CO., PUBLISHERS.
1897.

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Massachusetts Historical Society

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BY MARY SHELDON BARNES.**

J. S. CUSHING & Co., PRINTERS, BOSTON.

TO
MY PUPILS AT WELLESLEY COLLEGE
AND AT OSWEGO,
TO WHOSE WARM ENCOURAGEMENT AND SYM-
PATHY THIS BOOK IS LARGELY DUE, IT
IS MOST LOVINGLY DEDICATED.

MARY D. SHELDON.

THE MAKING OF HISTORY.

TO THE STUDENT : —

How, then, *is* history made? If a man wanted to write the history of England, and no one before had ever attempted it, so that no books existed from which he could read it, how would he go to work to find it out? He would go to the “original sources,” as people say; that is, he would go to London, to Oxford and Cambridge, and hunt through offices, libraries, and museums for all the old records, despatches, and letters, for reports of parliamentary debates, for the manuscripts of the old chroniclers, for copies of treaties and laws; and from all these things he could find what had been the government of England, what powers she had, from time to time, given to her king, her parliament, and the general mass of her people; what classes of society were recognized by law, and how each class was regarded by the government and by other classes. He would discover what affairs of national importance had happened, what had been the wars of England, and what she had deemed worth fighting for; what nations she had been connected with, and in what relations. And as he went along, he would note down all these things as material for his history.

Further than this, he would travel England over from end to end, and see what sorts of buildings these English had left behind them at different times; he would examine all the old cathedrals, castles, and town walls, study the tombs in churches and graveyards, look out for all the old bits of painting or

sculpture still remaining, and thus discover what had been the state of material civilization at this or that time, and what progress had been made as centuries passed. These old structures would tell him what the English knew of building and engineering, of working in stone and wood and metal, how much wealth they had and how they spent it; these old bits of architecture, painting, and sculpture would tell him what they admired and loved as beautiful.

Not even this would finish his work; it would be his business to read the English poetry and the English stories, the sermons of famous preachers and the speeches of great orators, for "out of the abundance of the heart the mouth speaketh." In this way he would best learn the English character and temper; he would know what they liked and disliked, how they thought and felt about all that went on around them.

Meanwhile, throughout his studies of chronicles, of laws, of buildings and writings, he would note what men were oftenest mentioned and most highly honored, and thus discover the ideal of the English folk, that is, — what sort of men they tried to be themselves and wanted their children to become.

After all these inquiries and labors, our historian would at last be ready to sit down peacefully and write a history of England; that is, he would embody in a continuous narrative all that he knew of the growth, development, and character of the English people; if his judgment were perfect, if he were a man without prejudice and with a perfect sense of the relative value of facts, if he knew how to tell what he knew so that all men could read and understand, and if, at last, he lived to complete his work, no one would care to write a second serious history of England. Such a work would be unnecessary; it would be easier far for a man to read this history, even if it

were rather dry, than to go searching through yellow, dusty, and badly written manuscripts, through the heavy statute-books, and through volumes of half-forgotten literature, to say nothing of traveling over England, exploring all the old remains and monuments. But since men's judgments widely vary, and since the observation of any single mind is imperfect, the work must be done again and again, and that, too, from the original sources, by different men with all their different points of view and different bents of genius. By reading and comparing these various histories, which would still be easier far than to make one for one's self, we should get a just idea of the history of England.

We Americans are situated something like the man who has a history to write from original sources. We are called upon every day to judge of laws, of men, of events, of poems and stories, to decide between them, to see what they mean and where they are leading us; and since we are citizens of a republic, we must not only see what they mean and where they are leading us, but decide whether these laws shall become the laws of the land, whether these poems and stories shall become popular among us and so come to mark our character, whether we shall make this man or that great and powerful among us. In short, we Americans are all making history — an American history, of a sort that no man has ever made before us, and which lies entirely in our own hands to shape according to our best judgment of all that goes on about us from year to year.

Now this book is not a history, but a collection of historical materials; it contains just the sort of things that historians must deal with when they want to describe or judge any period of history, and just the kind of things, moreover, which we Americans must constantly attend to and think about. In

Greek history, it gives bare chronicles of deeds, pictures of buildings and statues, extracts from speeches, laws, poems ; from these materials you must form your own judgment of the Greeks, discover their style of thinking, acting, living, feeling ; you must, in short, imagine that you yourself are to write a Greek history, or that you are a Greek citizen, called upon to judge of the life about you. To help you in this, I have inserted in the midst of the material such questions and problems as the historian or citizen must always be asking himself, or rather must always be putting to the laws, events, poetry, and ruins which he studies, whether they belong to times and peoples far away or near at hand. In this way, you can learn how to judge and interpret what you see before you in your own country, and help to make of America that which she may become, — the strongest, noblest, finest nation in all the world.

Hoping that you will take kindly to this new way of studying history, I am

Very cordially and sincerely your friend,

MARY D. SHELDON.

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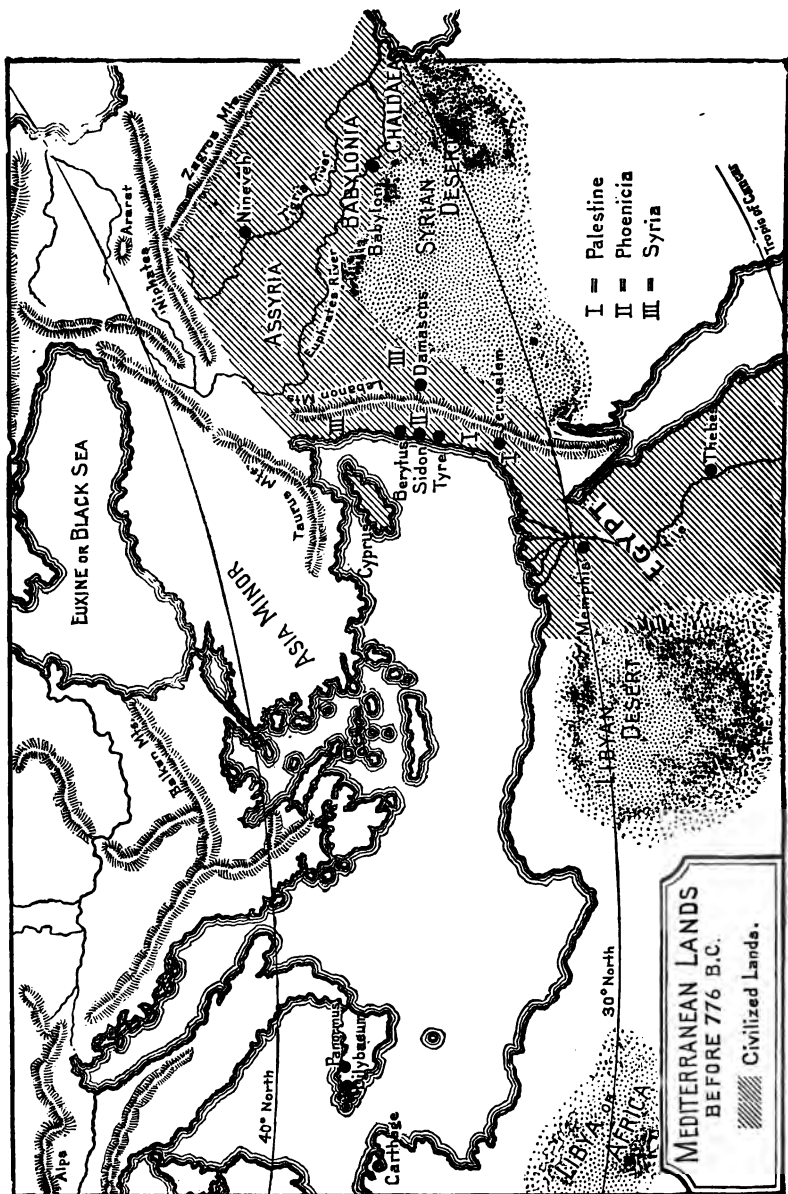
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STUDIES IN GENERAL HISTORY



MAP OF LANDS OF MEDITERRANEAN BEFORE 776 B.C.

STUDIES IN GENERAL HISTORY.



THE CIVILIZED WORLD BEFORE 776 B.C.

- A. *Egypt.*
- B. *The Tigris-Euphrates Valley.*
- C. *Phœnicia.*
- D. *Judæa.*

"I met a traveller from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies. . . .
* * * * *
And on the pedestal, these words appear:
My name is Ozymandias, king of kings;
Look on my works, ye mighty, and despair!
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away."—SHELLEY.

Note on Map.—The valleys of the Nile, of the Tigris, and Euphrates were famous for their heavy yield of wheat. Their soil was fertile, level, and watered and fertilized by the overflow or the irrigation from their respective rivers. The cities of Lilybæum, Panormus, and Carthage were founded by Phœnicians, who also had in Spain two famous colonies; namely, Gades (Cadiz) and Tartessus (Tarshish), both of which were on the coast, near Gibraltar.

Questions on Map and Note.—How was Egypt naturally protected from invasion? How could she feed a large population? How did these two facts help develop an early civilization? What would be the chief natural occupation and support of her people? Answer the same questions in regard to Assyria, Babylonia, and Chaldea.

How were Phœnicia and Judæa protected? Which of the civilized people of that time were sailors? What great cities now stand at or near the same foundations as those given on the map? In what latitude did civilization arise? What reason for this? What reasons can you give why Southern Europe was civilized before Northern? What part of it would first become civilized, and why? How is Southern Europe protected from invasion?

A. STUDY ON EGYPT.

Chief contemporary sources of its history: the Pyramids, the temples of Karnak, and other remains near or at the site of Thebes; the contents and inscriptions of the tombs near Memphis, Thebes, and elsewhere.

Other original sources: Old Testament, Herodotus, Manetho, Records of the Past (Eng. trans. of inscriptions).

Chief modern authorities accessible in English: Wilkinson, Bunsen, Duncker, Brugsch, Rawlinson, Lenormant, Chevallier, Sayce, Birch, Mariette.

1. *Classes of People in Egypt.*

King, who divides the land, makes the laws, decides on war or peace, appoints and removes judges, generals, and all officers in general; he is believed to be son of the chief deity while living, and is himself worshipped as a deity when dead; he leads the army in war, is one of the chief priests of the land, directs the making and building of roads, canals, cities, temples, palaces.

Priests, who hold government offices, have entire charge of religion and education, hold one-third of the land of Egypt, pay no taxes. The chief high priest is second to the king.

Warriors or Nobles, who hold government offices, hold about a third of the land, pay no taxes, aid the king in war.

Country Laborers, who work the land of the priests and nobles, are sold with it, pay heavy taxes, and are forced to work on canals, roads, temples and palaces, when ordered by the king.

Tradesmen and Artisans of the towns.

2. *Leading Periods of Egyptian History, with Chief Events, Works, and Names of Each Period.*

Old and Middle Empires of Egypt.—Cheops (Khufu), king of Memphis, builds the *Great Pyramid* of Ghizeh, near Memphis, for his tomb (see picture, p. 8). Other kings build the second and third pyramids, the *sphinx*,² and the temple of the sphinx. From this time dates the “Book of the Dead,” a book of directions for the soul after death, written by the priests; and a book on morals and manners, by the Memphite prince, Ptah-hotep.

4000 (?) ¹ TO 2000 (?)

In the latter part of this time the famous Lake Moeris is constructed,—an enormous artificial reservoir for retaining and evenly distributing through the country, by means of irrigating canals, the overflow of the Nile. With this is connected the necessary canal, and a protecting dyke twenty-seven miles long; the necessary sluices and flood-gates, and a Nilometer for measuring the height of the river. The so-called “Labyrinth,” in some way connected with religion, is also built. All these works are begun and carried through by kings ruling at Thebes.

¹ The (?) placed after a date or a statement implies that the date or the statement is disputed or approximate.

² The sphinx is a colossal crouching figure, half beast, half man, near the Great Pyramid. It is cut from the solid rock, and nearly 200 ft. in length. The head alone measures about 30 ft. from the top of the forehead to the bottom of the chin. It is a symbol of the sun-god.

2000 (?)
TO
1600 (?)

The Hyksos, or shepherd kings, foreigners from Syria or Arabia, hold the country. Under them the Jews (Jacob and his sons) probably enter Egypt.

1600 (?)
TO
1250 (?)

New Empire, centering at Thebes.— The Theban kings expel the shepherds, and rule the whole of Egypt. Under their eighteenth and nineteenth dynasties, conquests are made in Phœnicia, Palestine, Mesopotamia, Nubia. The horse and chariot are brought into Egypt from Asia. In the latter part of the period, the Exodus of the Jews takes place. Thothmes III. (eighteenth dynasty) builds magnificent temples at Memphis, Thebes, and at Karnak and Luxor, near Thebes, and is a famous conqueror. About 1400, the colossi of Memnon are made, sitting monolithic statues of the reigning king, more than sixty feet high. The father of Rameses II. causes old gold mines to be reopened and worked, and builds the *Great Hall* of the temple at Karnak. This "Hall of Columns" is composed of 134 stone pillars, and covers a larger area than Cologne Cathedral. The columns at Karnak, many of them, are 62 ft. high and 33 ft. around; many others are 45 ft. high and 27 or 28 ft. in circumference. One of these columns fell against another, but neither injured nor shook it; both yet remain, one bearing the other. The ceiling of the temple was composed of single stones, extending from column to column. Rameses II., who was known as Sesostris to the Greeks, opens a canal from the Nile to the Red Sea, maintains a fleet, builds cities and temples, erects obelisks and statues to himself and the gods, establishes a royal library under the care of the priests, in which are the works of historians, moralists, philosophers, poets, and novelists.

1250 (?)
TO
527.

Decline of Egyptian power; final conquest of Egypt by the Persians, in 527.

**3. List of Objects found within or represented upon
Egyptian Tombs.**

a. From all Periods. — *Mummies*, or the bodies of the dead preserved in natron, bitumen, spices, oils, gums and aromatics, and wrapped about with linen bandages of all degrees of fineness, the whole enclosed in a wooden coffin, shaped like the body, painted and ornamented according to the means of its owner; *sarcophagi*, or stone cases of granite, alabaster, or other fine stone, variously engraved and carved, each containing within it mummy and mummy-case; *papyri*, or manuscripts written on paper made from the papyrus reed, which grew in ancient Egypt; wooden plows and hoes; boats with oars, and with plain or embroidered sails; oxen, asses, sheep, goats, pigs, poultry; trained grape-vines; statuettes and amulets of alabaster, of glazed and unglazed pottery, and opaque glass; jewelry of gold, silver, bronze, and precious stones.

b. From Theban Period. — War-horses and chariots; all sorts of weapons, spears, javelins, arrows, clubs, frequently of bronze; saws, mallets, chisels, frequently of bronze; looms, embroidered linen robes; many sorts of musical instruments, leather sandals, chairs, stools, flower-stands, couches, perfumery bottles.

STUDY ON 1, 2, AND 3.

Who held the central political and military power in ancient Egypt? Prove it from 1 and 2. What belief confirmed this power? What classes were aristocrats? Of what use was each class? What class supported the rest? What class was oppressed, and how? What name do you give to such a form of government? Of society? What classes would support this form of government and society? What seem to have been the chief desires of the Memphite kings? Of the Theban? On whom did Egypt depend for her success in war and commerce, and her glory in civilization? What does the absence of

monuments and records under the Hyksos kings seem to indicate about them? Make a list of the arts known among the Egyptians; of the occupations; of the different sorts of knowledge. Of these,



THE PYRAMIDS OF GHIZEH.

which specially belonged to the Theban period? What tell us about these things? What position gave a man the chance for greatness, and how could he achieve it?

4. Pictures and Extracts Illustrative of Egyptian Civilization.

Note on Pyramids. — Of the sixty or seventy pyramids in Egypt, the most famous is the *Pyramid-group of Ghizeh*; and of this group, the Great Pyramid is the most wonderful. Its original height, approaching 500 ft., was greater than that of any other structure, and it covers an area of more than thirteen acres. Many of the basement stones are thirty feet long, and nearly five feet high, and, even to the top of the pyramid, the mass of single stones is great. These stones



COURT OF TEMPLE OF THE SUN AT KARNAK, BUILT BY RAMESES III.

are united by a cement harder than themselves, and by joints as thin as a sheet of paper. Within the pyramid are three sepulchral chambers, to which access is had by long galleries. The chief of these is the King's Chamber, where the sarcophagus of the builder of the pyramid was found. This room is made wholly of finely polished granite, whose great blocks were brought down the Nile from quarries more than 500 miles away. In order to lighten the weight of masonry upon its roof, five low chambers are constructed above it; to ventilate it,

two small passages lead from it to the outside air, through the solid masses of the pyramid. The cutting and polishing of its stones is equal to any work that can be produced to-day, with the best perfected tools. Much of its stone was brought from the Arabian quarries, and the causeway on which it was brought from the Nile to the pyramids is still to be traced for a good distance.

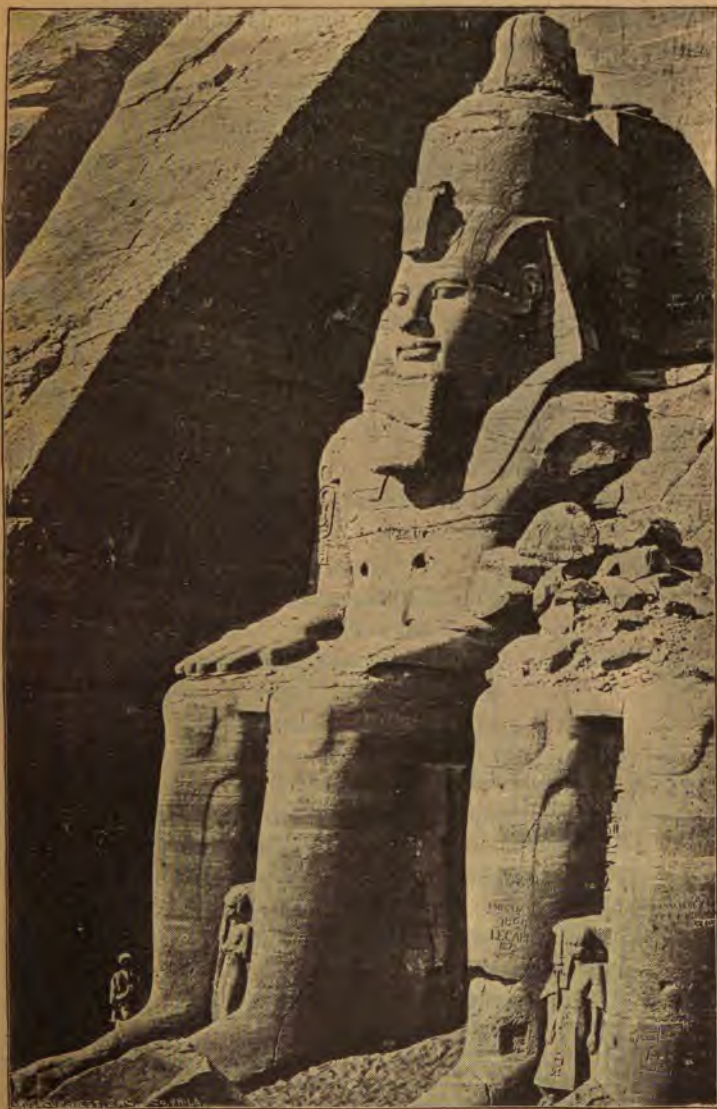
EXTRACTS.

From the "Book of the Dead."

When the deceased was brought before Osiris, the judge of the dead, he was questioned as to his whole past life. In reply he should be able to answer: "I have not blasphemed; I have not deceived; I have not stolen; I have not slain any one treacherously; I have not been cruel to any one; I have not caused disturbance; I have not been idle; I have not been drunken; I have not issued unjust orders; I have not been indiscreetly curious; I have not multiplied words in speaking; I have struck no one; I have caused fear to no one; I have not eaten my heart through envy; I have not reviled the face of the king, nor the face of my father. . . . I have not ill-used my slaves; I have not killed sacred beasts; I have not defiled the river. . . . I have made it my delight to do what men command, and the gods approve. I have offered to the deities all the sacrifices that were their due; I have given bread to the hungry and drink to him that was athirst; I have clothed the naked with garments. . . ." Could the deceased thus justify himself, he was allowed to pass on his way toward Elysium.

From a Prayer to the Chief God. (Memphite period.)

"Hail to thee, Lord of truth! . . . at whose command the gods were made; . . . the maker of men; that supportest their works, that givest them life; . . . that listenest to the poor who is in distress; that art gentle of heart when a man crieth unto thee; thou who deliverest the fearful man from the violent; who judgest the poor and oppressed; Lord of wisdom . . . at whose pleasure the Nile overflows her banks; Lord of mercy, most loving, at whose coming men live; . . . cause of pleasure



THE COLOSSUS OF RAMESES II.

This colossus is nearly seventy feet in height: it is one of four, cut from the solid rock, that guard the entrance to the rock-hewn temple of Ipsamboul, in Nubia.

and light, at whose goodness the gods rejoice, their hearts reviving when they see Thee.”

From the Precepts of Prince Ptah-hotep.

“The obedience of a docile son is a blessing. . . . The son who accepts the words of his father will grow old on account of it. For obedience is of God, disobedience is hateful to God. . . . Fulfil the word of thy master. . . . The obedient will be happy through his obedience; he will attain old age, he will acquire favor. I have myself in this way become one of the ancients of the earth; I have passed one hundred and ten years of life by the gift of the King . . . fulfilling my duty to the King in the place of his favor.”

From a Hymn to the Nile, of the Time of Rameses II.

Hail to thee, O Nile!

Thou showest thyself in this land,

Coming in peace, giving life to Egypt:

* * * * *

Overflowing the gardens created by Ra;¹

Giving life to all animals;

Watering the land without ceasing:

* * * * *

Lover of food, bestower of corn,

Giving light to every home . . . !

Thou shinest in the city of the King;

Then the house-holders are satiated with good things;

The poor man laughs at the lotus.²

All things are perfectly ordered,—

Every kind of herb for thy children.

If food should fail,

All enjoyment is cast on the ground,

The land falls in weariness.

* * * * *

¹ Ra, the chief sun-god.

² Which he ate when he could get nothing else.

Shine forth, shine forth, O Nile ! shine forth !
 Giving life to men by his oxen :
 Giving life to his oxen by the pastures !
 Shine forth in glory, O Nile.

From a Prayer to the Sun. (Theban period.)

"Thou Disk of the sun, thou living god, there is none other beside thee ! thou givest health to the eyes. . . . Creator of all beings. Thou goest up in the eastern horizon of the heaven, to dispense life to all which thou hast created, — man . . . beasts, birds, and creeping things of the earth . . . and they go to sleep when thou settest."

From a Prayer of Rameses, when hard pressed in Battle.

"I call on thee, my father Ammon¹ ; I am amid multitudes unknown, nations gathered against me : I am alone, no other with me ; my foot and horse have left me. I called aloud to them, none of them heard. I find Ammon worth more than millions of soldiers, thousands of cavalry, . . . were they gathered all in one. No works of many men avail, Ammon against them. . . . My cry rang unto Hermonthis ; Ra heard when I called, he put his hand to me ; I was glad ; he called to me : 'Rameses, I am with thee, I thy father Ra ; my hand is with thee. I am worth to thee myriads joined in one ; I am sovran lord of victory, loving valor ; if I find courage, my heart overflows with joy ; all my doing is fulfilled.'" "Then," adds Rameses, "not one of them joined his hand to fight, their heart



EGYPTIAN REPRESENTATION OF
THE SUN-GOD RA.

¹ God of heaven, afterward united with Ra, the sun-god.

shrank within them ; . . . I slew them ; . . . none escaped me ;
. . . Ammon brings very low them that know not God."

From an Inscription concerning Rameses.

"Prince, Sovran Lord . . . who can soothe thee in the day of thy wrath? . . . Dread of his might is in every heart, he protects his army, all nations come to the great name, falling down and adoring his noble countenance."

The following is from an inscription regarding another Theban king :—

"Then came the prince Pefaaabast, with tributes to the reigning Pharaoh of gold, silver, and all precious stones, with steeds the choicest of his stud. He threw himself prostrate before the king and said, 'Hail to thee, Horus, sacred majesty ! . . . Hades has seized me. I am immersed in darkness ! Give me light, I pray thee. I have not found a friend in the evil time standing by me in the day of battle, save thee only, O King. Do thou lift the darkness from me. I am thy slave, together with all my subjects, attached to thy royal apartments : thou glorious image of the sun, ruling over the indestructible constellations ! While he exists thou existest, as he is indestructible thou art indestructible, O King of all Egypt, living for evermore.'"

And again : "Corn is brought as an offering to thee ; it is in its season : do not destroy the tree together with its fruit. All hail to thee ! Thy terror is in my body ; thy fright is in my teeth ! I sit not in the house of feasting ; the harp is not brought to me ; lo, I eat the bread of hunger and drink in thirst. For since the day thou heardest my name terror is in my bones, my head is untrimmed, my garments are squalid."

From a Writer of the Time of Rameses II.

"Have you ever represented to yourself the state of the rustic who tills the ground ? Before he has put the sickle to the crop, the locusts have blasted a part of it ; then come the rats and the birds. . . . Anon, the tax-gatherer arrives, his agents are

armed with clubs; he has negroes with him who carry whips of palm branches. They all cry 'Give us your grain!' and he has no easy way of avoiding their extortionate demands. Next, the wretch is caught, bound and sent off to work without wages at the canals; his wife is taken and chained; his children are stripped and plundered."

From a Writer of the Time of Thothmes III. — accompanying the picture of a taskmaster armed with a stick, who thus addresses the laborers: —

"The stick is in my hand. Be not idle."

"Here are to be seen the prisoners, which have been carried away as living captives in very great numbers; they work at the building with active fingers; their overseers are in sight; these insist with vehemence (on the others) obeying the orders of the great skilled lord (head-architect) who prescribes to them the works; . . . they are rewarded with wine and all kinds of good dishes; they perform their service with a mind full of love for the king; they build for Thothmes . . . a Holy of Holies for the gods. May it be rewarded to him through a range of years."

STUDY ON 4.

What qualities did the Egyptians evidently admire in architecture and sculpture? (See text of 2, as well as pictures.) Make a list of all the arts and sciences that are indicated by the pictures. (See notes also.) What did the Egyptians believe in regard to the immortality of the soul? Of the body? What did they believe of the nature of deity? Of the number of deities? Of their relative rank? Of the moral duties of man? What moral duties stood highest in their regard? Any relation between this and their form of government? In their religious life how was human equality regarded?

What reasons had they for thinking the sun divine? The Nile? How could their gods be reached and pleased? Judging from the sphinx and the picture of the sun-god (p. 13), what peculiarity was there in the Egyptian representation of deity? What proof have we that the Egyptians believed that the gods could and would interfere with and direct human affairs?

What was true of liberty among the Egyptians? Of equality? Prove it from 1 and 4. What was the Egyptian ideal of manhood? What right had the Egyptians to be called civilized? What superior right have we? What Egyptians were uncivilized?

B. STUDY ON THE TIGRO-EUPHRATES VALLEY.

Chief contemporary and original sources of history: The ruins of the palaces of Nineveh and Babylon; cuneiform inscriptions on brick cylinders and tablets¹; the Hebrew scriptures of the Old Testament; and the fragments of Berosus, Records of the Past (see page 4).

Chief modern authorities accessible in English: Rawlinson, Smith, Layard, Birch, Lenormant, Sayce, Duncker.

PERIODS OF HISTORY (ALL DATES B.C.).

Dynasties ruling at or near Babylon in chief power, 4000 (?) - 1250 (?).

Assyrian dynasties ruling at or near Nineveh in chief power, 1250 (?) - 625 (?).

Nineveh destroyed by Babylonians and Medes, 625 (?).

Babylon chief power of the valley, 625 (?) - 538.

Babylon conquered by the Persians, 538.

1. *Leading Events, Works, and Names in the History of Babylonia and Assyria.*

4000 (?)
TO
1250 (?)

Observations made at or near Babylon on stars, comets, planets, on the sun and moon; stars named, length and divisions of the year determined, zodiac described and divided; calendar formed,

¹ The brick cylinders and tablets were the Assyrian books; the law, record, or story, to be preserved, was written in cuneiform (wedge-shaped) characters, on a clay surface, from which, when hard, a number of duplicate impressions might be made. Thousands of these clay records have been found, and are being deciphered.

eclipses observed and predicted. Canals built, and an embankment for the Tigris made; a library founded, in which are many books (of clay) on astronomy and astrology. About 1900, Nineveh founded by settlers from Babylonia.

Tiglath-Pileser I., Assyrian king, conquers territory in every direction, and rules from the Mediterranean to the Caspian; Sardanapalus (Assur-natzir-pal), a great warrior, conquers most of Phœnicia; builds a great palace near Nineveh. Shalmaneser II., a great warrior, builds himself a splendid palace near Nineveh. Tiglath-Pileser II. temporarily conquers Phœnicia, Palestine, Syria. Sargon conquers Samaria and Judæa, builds a new city with palaces and temples. Sen-nacherib, a great warrior, maintains a fleet, founds Tarsus, constructs canals and aqueducts, builds himself a grand palace at Nineveh. Esarhaddon, a great warrior, holds Phœnicia, Syria, and Judah in tribute; conquers Egypt; begins the walls of Babylon. Sardanapalus II. (Asshur-bani-pal) subdues Egypt and various neighboring territories; builds at Nineveh the most magnificent of Assyrian palaces, and establishes a royal library, in which are found treatises on grammar, dictionaries of native languages, laws, collections of hymns, lists of plants, minerals, and animals; many books on arithmetic; catalogues of observations on the stars, planets, sun, and moon.

Nineveh destroyed by Babylonians and Medes. 1250 (?)
TO
625 (?)

Nebuchadnezzar, king of Babylon, conquers Jerusalem, Egypt, Syria, and Phœnicia; builds a great palace, and the famous "hanging gardens" at Babylon; surrounds his city by walls, reckoned as one of the wonders of the world for their thickness, strength, and height. He completes the quays of the Euphrates, re-opens a royal canal, constructs a great lake as an arti-

625 (?)
TO
538.

ficial reservoir for watering the plain, and establishes a harbor city for Babylon at the mouth of the Euphrates.

**2. *Extracts Illustrative of Assyrio-Babylonian History,
taken from the Inscriptions of Various Monarchs.***

From Tiglath-Pileser I., about 1120.

“Tiglath-Pileser, the powerful King; supreme King of various tongues; King of all Kings; Lord of Lords; the Supreme; Monarch of Monarchs; the illustrious Chief, who under the auspices of the Sun God, being armed with the sceptre and girt with the girdle of power over mankind, rules over all the people of Bel.¹ . . . With a host of kings I have fought . . . and have imposed on them the bond of servitude. There is not to me a second in war nor an equal in battle. I have added territory to Assyria and peoples to her people. . . . I conquered the whole country of Comukha. I plundered their movables, their wealth, and their valuables. Their cities I burnt with fire, I destroyed them and ruined them. . . . I took the entire country of Sugi. Twenty-five of their gods, their movables, their wealth, and their valuables I carried off. All of their cities I burnt with fire, I destroyed and overthrew. The men of their armies submitted to my yoke. I had mercy on them. I imposed on them tribute and offerings. Among the subjects of Asshur,² my Lord, I reckoned them. . . .”

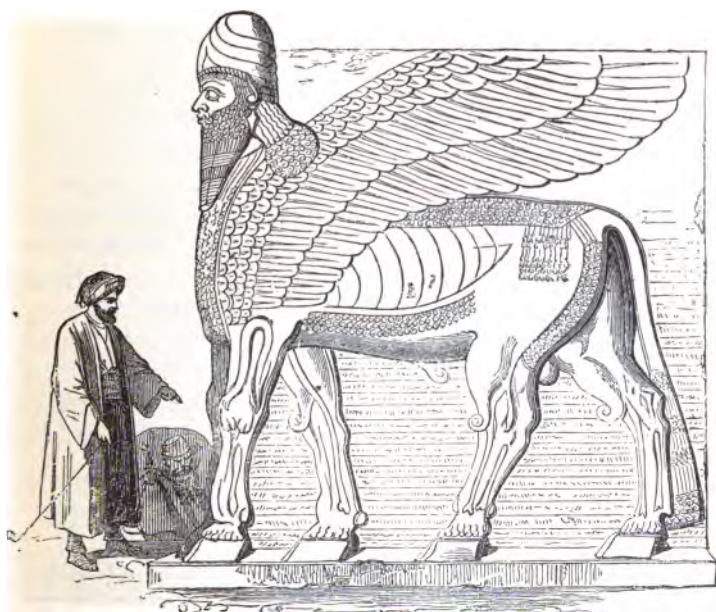
From Esar-haddon.

“In a fortunate month, and a lucky day, I began to build great palaces for the residence of my Majesty upon that mound. Bulls and lions, carved in stone, which, with their majestic mien, deter wicked enemies from approaching, right and left I placed them at the gates.

¹ Bel, or Baal, one of the chief Assyrian gods.

² Asshur, or Assur, one of the oldest Assyrian gods.

"Winged lionesses of bronze I placed within. Of fine cedar wood and ebony I made the ceilings of the apartments. The whole of that palace I embellished with veneered slabs of ivory and alabaster, and I embroidered its tapestries. With flat roofs, like a floor of lead, I covered the whole building, and with plates of pure silver and bright bronze I crected it within."



WINGED FIGURE FROM A GATE AT NIMROUD, NEAR NINEVEH.

From Assur-natzir-pal. (Sardanapalus.)

"To Ninip [an Assyrian god], most powerful hero, warrior, . . . powerful lord, whose onset in battle has not been opposed, . . . he who rolls along the mass of heaven and earth, opener of canals, . . . the god who in his divinity nourishes heaven and earth, . . . bestower of sceptres, . . . a king in bat-

tle, mighty, . . . smiting the land of the enemy, . . . the deity who changes not his purposes, the light of heaven and earth, a bold leader on the waters, destroyer of them that hate [him], a spoiler [and] Lord of the disobedient, dividing enemies, whose name in the speech of the gods no god has ever disregarded, — . . . to him, in the reverence of my heart for his mighty Lordship, I founded a temple, where I caused to be made an image of Ninip himself in mountain-stone and brilliant gold.”

From an Inscription of Sargon, upon a Palace.

“I built in the city palaces covered with skins, with wood-work of sandal, tamarisk, cedar, and cypress, palaces of incomparable magnificence for the seat of my royalty. . . . There I wrote up the glory of the gods. . . . I made a spiral staircase like that of the great temple in Syria. . . . Between the doors, I placed eight double lions of massive bronze. . . . I placed over them architraves of gypsum stone of great dimensions. . . . My palaces contain gold, silver, vessels of these two metals, precious stones, iron, bronze, blue and purple stuffs, . . . amber, sealskins, pearls, sandal and ebony wood, horses from Egypt, oxen, mules, camels. These are the tributes I asked for the gods.”

From Sennacherib.

“In the first campaign I conquered . . . the King of Chaldea. . . . I opened his treasure house, I seized gold, silver, his furniture, his robes, his wife, his men, his courtiers, his male and female slaves, his domestics of the palace, his soldiers; I brought them out and sold them for slaves. . . . But Hezekiah, king of Judah, did not submit. There were forty-six walled towns, and an infinite number of villages that I fought against, humbling their pride, and braving their anger. By means of fire, massacre, battles, and siege-operations, I took them; I occupied them; I brought out 200,150 persons, great and small, men and women, horses, asses, mules, camels, oxen, and

sheep without number, and carried them off as booty. As for himself I shut him up in Jerusalem, the city of his power, like a bird in its cage. . . . Then the fear of my majesty terrified Hezekiah; . . . He sent messengers to me . . . with thirty talents of gold and eight hundred talents of silver, metals, rubies, pearls, great carbuncles, seats covered with skins, thrones ornamented with leather, amber, sealskins, sandal wood, and ebony, the contents of his treasury, as well as his daughters, the women of his palace, his male and female slaves. . . . By my care I caused the uprising of springs in more than forty places in the plain; I divided them into irrigating canals for the people of Nineveh, and gave them to be their own property. To obtain water to turn the flour-mills, I brought it in pipes . . . to Nineveh, and skilfully constructed water-wheels. I brought down the perennial waters of the river Kutzuru from the distance of three miles and a half, into those reservoirs, and covered them well.

“That I might conquer my powerful enemies, I prayed to the gods my protectors, to Assur, the Moon, the Sun, Bel, Nebo, Nergal, Ishtar of Nineveh and Ishtar of Arbela. They heard my earnest prayers, and came to my assistance. From my heart I vowed a thank-offering for it.”

Of Assur-bani-pal.

“Those men who uttered the curses of their mouth, against Assur my god, and against me, the prince his worshipper, had devised evil;—their tongues I pulled out, their overthrow I accomplished. The rest of the people I threw alive among the stone lions and bulls. Their cut-off limbs I caused to be eaten by dogs, bears, . . . birds of heaven, and fishes of the deep. By these things, . . . I satisfied the hearts of the great gods my lords.”

From Nebuchadnezzar's Description of a Temple built by him at Babylon.

“I employed for the woodwork of the chamber of oracles the largest trees I had caused to be transported from the summit of

Lebanon. I covered with pure gold the enormous beams of cypress, employed for the woodwork of the chamber of oracles ; the lower portion of the woodwork I incrustated with gold, silver, other metals, and gems. I had the vault of the mystic sanctuary incrustated with glass and gems, so as to represent the firmament with the stars. The wonder of Babylon, I rebuilt and restored it: it is this temple of the base of heaven and earth whose summit I raised of bricks, and covered it externally with a cornice of copper."

From a Prayer at the Death of a Righteous Man.

"To the Sun, greatest of the gods, may he ascend! and may the Sun, greatest of the gods, receive his soul into his holy hands!"

From an Assyrian Ode.

"O Fire, great Lord, who art the most exalted in the world, O Fire, with thy bright flame in the dark house thou dost cause light. Of all things that can be named, Thou dost form the fabric! Of bronze and of lead, Thou art the melter! Of silver and of gold, Thou art the refiner! . . . Of the wicked man in the night-time; Thou dost repel the assault! But the man who serves his god, Thou wilt give him light for his actions."

STUDY ON I AND 2.

What were the two centres of power in the Tigro-Euphrates valley? What gave men power and greatness in this valley? Make a list of the arts and sciences known to the Assyrians and Babylonians. Of industries. What right had they to be called civilized? How were they not civilized? On whom were they dependent for all the civilization they had? With what or whom was the king identified? Who were thought to aid him, and for whom did he fight? Which deities were better, those of Assyria, or Egypt? Prove it. What was the ambition of an Assyrian or Babylonian king? Which of these kings do you consider greatest, and why?

What did the Assyrio-Babylonians believe about the number and nature of the deities? About the future existence of the soul? How were their gods reached, and how pleased? What made fire seem

divine? What proves that they believed in the interference of the gods in the human affairs?

What did the Assyrians seem to admire in art? What was the purpose of such a winged, colossal figure as is represented on p. 19?

C. STUDY ON PHŒNICIA.

Chief contemporary authorities: Hebrew scriptures and a few scattered inscriptions; other original authorities: notices of the Greek writers, and Josephus.

Chief modern authorities accessible in English: Kenrick, Heeren, Rawlinson Lenormant, Duncker.

PERIODS OF HISTORY.¹

1500(?)–1100(?), — Sidonian power greatest.

1100(?) to about 850, — Tyrian power greatest.

850 onward, — Phœnicia for the most part subject to foreigners.

1. *Leading Events, Works, and Names of the Phœnician History.*

Hiram, king of Tyre, builds and restores splendid temples; constructs a new harbor, lines the old one with quays, and protects all by a strong dyke; sends an exploring expedition through the Red Sea to India (Ophir).

ABOUT 1025.

The Phœnicians establish colonies in Cyprus, Rhodes, and the Greek Archipelago; on the coasts of Greece itself, in Sicily, Spain, and Northern Africa; the most famous are Paphos, in Cyprus, — Lilybæum and Panormus, in Sicily, — Utica and Carthage, in Africa, — Tartessus and Gades (Cadiz), in Spain. They obtain British tin and Baltic amber, probably by

BEFORE 776.

¹ All dates B.C.

an overland trade, at the mouths of the Rhine and Po; from the Red Sea they reach India, and bring thence its carved ivories, its wrought metals, and finely-woven stuffs; they cause the gold and silver mines of Greece to be opened and worked.

They adapt the Egyptian characters to the phonetic alphabet, which becomes the basis of the Hebrew, Greek, Latin, and following European alphabets.

2. *Extracts Illustrative of Phœnician Civilization.*

Description of Tyre.

"Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees: . . . they have taken cedars from Lebanon to make masts for thee. Of . . . oaks . . . have they made thine oars; the company of the Asshurites (Assyrians), have made thy benches of ivory. . . . Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus (Tyre), that were in thee, were thy pilots. . . . Tarshish (Tartessus) was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead they traded in thy fairs. . . . Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat, . . . and honey, and oil, and balm. . . . Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats." — *Ezekiel* xxvii.

The prophet also names, among articles of merchandise, the "persons of men," "vessels of brass," horses, horsemen, mules, "precious horns of ivory and ebony," wine, white wool, iron, cassia, "precious clothes for chariots."

From an Assyrian Inscription.

"I attacked the city of Sidon, standing in the midst of the sea. . . . I carried away all that I could of its treasures ; gold, silver, precious stones, amber, seal-skins, sandal-wood, and ebony, stuffs dyed purple and blue."

STUDY ON I AND 2.

Make a list of the occupations and industries of the Phœnicians. What occupation was their *own* as distinct from Assyrians, Babylonians, and Egyptians? In order to carry on this occupation, what others must they have? Where would the Phœnicians find the best market for their goods, and why? What would they learn from their occupation that we learn from books? What reason can you find in the physical geography of Phœnicia for its chief occupations? Of what use were the Phœnicians to the world of their own time? Of times since then? Make a list of the countries which must have been visited by them. Why should they receive amber and tin at the mouths of the Po and Rhone rather than at any other point along the coast? How did Phœnicia begin the civilization of Europe?

In General.—What right have the Assyrians, Babylonians, Phœnicians, and Egyptians to be called civilized? What facts among those given prove the highest civilization? What sort of civilization is seen in these facts?

D. STUDY ON THE JEWS.

Chief contemporary sources of its history: its own scriptures and the Egyptian and Assyrian records; other original authority, Josephus.

Chief modern authorities accessible in English: Milman, Ewald, Stanley, Wellhausen, Duncker, Kuenen.

PERIODS OF HISTORY.¹

Exodus from Egypt, 1320(?).

Period of Judges, Conquest of Palestine, 1320(?)–1055(?).

¹ All dates B.C.

Period of United Monarchy, Saul, David, Solomon, 1055(?)–953(?)

Period of Divided Monarchy and Decline, 953(?)–586.

The people taken captive and Jerusalem destroyed by Nebuchadnezzar, 586.

1. *Leading Events, Names, and Works, 1320 (?)–586.*

ABOUT
1320.

Moses, a priest, “learned in all the wisdom of the Egyptians,” leads the Jews out of Egypt, where they had been in bondage, into Palestine; gives the people a code of civil law in the name of one God, Jehovah; these laws and the early history of the world, and of the Jews, are embodied in the first five books of the Old Testament.

ABOUT
1250.

Joshua, the minister of Moses, leads the Jews to conquer a place for themselves in Palestine; the strongholds of the country are taken, and the Jews, settled by their twelve tribes, become the chief people of Palestine.

1250 (?)
TO
1055 (?)

Constant war between the Jews, who believe in one God, and the other people of Palestine, who are polytheists and idolaters. The rulers of the Jews are prophets, priests, or men believed to be chosen by God himself; they are leaders in battle, and a continuous record of their deeds is preserved in the Old Testament.

1055 (?)
TO
953 (?)

Saul is anointed the first king of the Jews by the prophet Samuel, who is his chief adviser until his death. Under his rule, Palestine is more thoroughly brought under the Jewish dominion.

David is secretly anointed Saul’s successor by the prophet Samuel, and on Saul’s death is chosen by the people as king, being their strongest warrior and a very devout man. He makes Jerusalem the chief city of Palestine, he conquers and holds much neighboring territory, and gathers a great treasure for building a temple in honor of

Jehovah; dies before he begins it; chief advisers, the priests and prophets. He composes many psalms for use in sacred service. Solomon, his son, becomes king of Palestine; forms alliances with Egypt and Phœnicia; builds the great temple at Jerusalem, and a rich palace for himself, using in both great quantities of gold and silver, of precious woods, and fine carved work, mostly made by Tyrian workmen; poet, scholar, and author of many Proverbs. A continuous historical record of this whole period is made by the Jewish priests, and preserved in the Old Testament.

A continuous record is kept by the priests during this last period, and a mass of religious poetry is written by Isaiah, Ezekiel, Jeremiah, and other prophets; otherwise, there are no notable works or deeds among the Jews before 586.

953 (?) to 586.

2. *Extracts Illustrative of Jewish Belief and Feeling.*

From the Laws.

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt. . . . Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . . Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet. . . . If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. . . . Thou shalt give life for life, eye for eye, tooth for tooth, foot for foot. . . . He that sacrificeth unto any God, save unto the Lord only, he shall be utterly destroyed. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless child. If

thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry. . . . Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked."

From the Psalms.

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble. . . . The Lord is king for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress. . . . It is God that girdeth me with strength, and maketh my way perfect. . . . He teacheth my hands to war, so that a bow of steel is broken by mine arms. . . . Thou hast also given me the works of mine enemies; that I might destroy them that hate me. . . . Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen and stand upright. . . . Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked: and they that hate the righteous shall be desolate. . . . Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. . . . For the Lord most high is terrible; he is a great king over all the earth. He shall subdue the people under us, and the nations under our feet."

From the Proverbs.

"My son, if sinners entice thee, consent thou not. . . . When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee. . . . Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in

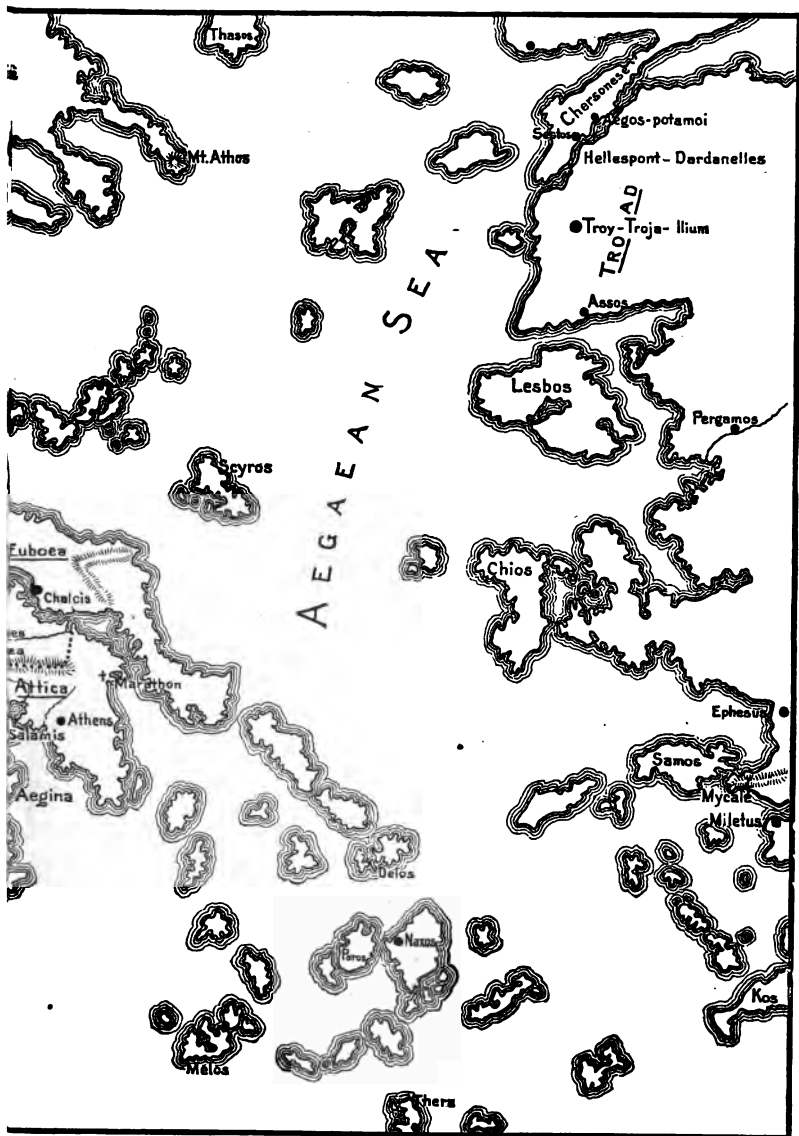
the sight of God and man. Trust in the Lord with all thine heart ; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. . . . Devise not evil against thy neighbour, seeing he dwelleth securely by thee. . . . The curse of the Lord is in the house of the wicked : but he blesseth the habitation of the just. Surely he scorneth the scornors : but he giveth grace unto the lowly."

STUDY ON I AND 2.

What seems to be the chief influence in Jewish life? What class of people are most powerful? Prove it from 1 and 2. In what sort of works are they especially rich? What class produce these works? Judging from the extracts, what are some of the chief requirements of their moral code? What is true of its spirit? What classes are especially cared for? What historical reason for this? What virtues seem to be especially admired among them? How does their belief conspicuously differ from that of other peoples of their time? How is their morality superior to that of the Assyrians? How does the quality of their poetry as seen in the Psalms compare with the hymns and prayers of the Assyrians and Egyptians? What conspicuous quality of character do they ascribe to Jehovah? On what do they chiefly depend in war?

In General.—What did each of the nations we have been studying care for most? or, to put it differently, what was the ideal man and the ideal life among each people? Which ideal was, in your opinion, the best? What did each people do that has endured and been of use to all the world? Which people seem to you least useful? What is the application of the motto given on p. 3?





HELLAS, 1000(?)—338 B.C.

PERIODS OF HISTORY.¹

- A. *Homeric, Heroic, Legendary Age before 776.*
- B. *Colonizing, Formative Period, 776—500.*
- C. *Struggle with the Persians, 500—479.*
- D. *Athenian Leadership, 479—431.*
- E. *Peloponnesian War, 431—404.*
- F. *Spartan, Theban, and Macedonian Leaderships, 404—338.*
- G. *Macedonian Conquest, 338.*

“For the whole earth is the sepulchre of famous men; not only are they commemorated by columns and inscriptions in their own country, but in foreign lands there dwells also an unwritten memorial of them, graven not on stone, but in the hearts of men. Make them your examples, and, esteeming courage to be freedom, and freedom to be happiness, do not weigh too nicely the perils of war.” — PERICLES.

Note on Map of Greece.—The purple fish, which the Phœnicians used in dyeing their linens and wools, was found along the eastern shore of Greece; this shore abounded in deep and sheltering bays, while the western coast was mostly composed of steep rock or flat marsh. Iron was found in Eubœa, Bœotia, Melos, and Laconia, copper in Cyprus and Eubœa, silver in Attica, gold and silver in Thrace, Macedonia, and Epirus; marble was found in the mountains and islands, the best coming from Paros and Pentelicon. Nearly every state and island had its own fertile wheat-fields, its own mountain-forests, and sheep-pastures; while the soil was favorable for vine and olive culture.

The people dressed in wool or linen, and ate either barley or wheat bread, with olive oil for a relish, and wine for their drink; in Arcadia, pork, in Attica, fish, was generally added to this diet.

¹ Dates all B.C.

STUDY ON MAP AND NOTE.

What natural boundaries has Greece in each direction? Give the geographical reasons for the boundary of Thessaly. How far do these reasons apply to the boundaries of other Greek states? What advantages are there in such boundaries? How far are the Greek states able to supply their own needs for clothing, food, weapons, and shelter? What effect will this have on the independence of the various states? Compare the size of the Greek states with other ancient and modern states.

Make a list of the occupations which you think the Greeks may have. Which of these occupations will be common to all Greece? Which will be found in Attica? In Arcadia? In Laconia? Will it be easier to get to Asia or to other parts of Europe from Greece? Why? Why was it more desirable to go to Asia than to Europe easily? From which state of Greece is that way easiest?

Make a list of reasons why the geography of Greece is favorable to an early civilization. To which state of Greece do these reasons most strongly apply?

A. STUDY ON HEROIC AGE.

Chief contemporary sources of its history: Homeric poems, the Iliad, Odyssey, and Hymns; the monuments at Mycenæ, Tiryns (in Argos), and in the Troad.

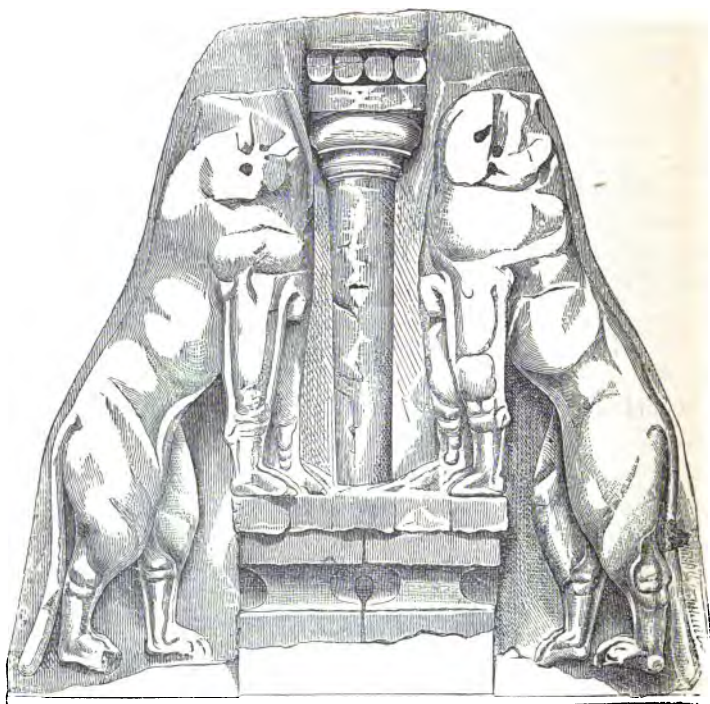
Other original sources: Hesiod and the Greek tragedians, Herodotus.

Chief modern authorities: Grote, Curtius, Duncker.

1. *Some of the More Famous Events, Men, and Works of the Heroic or Mythical Age.*

The Settlement of Greece.—In the Greek myths regarding the earliest settlement of Greece, we find it told that the founder of Athens came from Egypt; that the rulers of Argos were partly of Egyptian race; that the founder of Thebes was Cadmus the Phœnician; and that Pelops, whose descendants became the kings of the Peloponnesus, was of Asia Minor. The walls and sculptures of Mycenæ

were said to have been built by Asiatic help; the introduction of the alphabet was ascribed to Cadmus; while wheat was said to have been introduced from Libya. In the Greek language, the following words are of Phœnician origin: linen, sack-cloth, myrrh, frankincense, cinnamon, soap, lyres, wine-jars, cosmetics, writing-tablets.



THE LION-GATE OF MYCENÆ.

The Expedition of the Argonauts.—In Colchis, on the Black Sea, there was, it was said, a fleece of pure gold. To obtain this prize, Jason, a Thessalian Greek, sailed with a band of heroes through the Hellespont to Colchis, whence they brought this golden fleece.

The Trojan War.—Paris, son of Priam, king of Troy, had seized Helen, wife of Menelaus, king of Sparta, and had carried her home to the Troad. So Menelaus and his brother Agamemnon, king of Mycenæ, called their warriors together and sailed for Troy, and with them went many other chiefs of Greece; notably, Achilles, king of the Myrmidons, from Thessaly; Ajax, son of the king of Salamis; Diomed, a chief from Argos; Odysseus (Ulysses), king of Ithaca; Nestor, king of Pylos. For nine years they laid siege to Troy, which at last fell into their hands, and was destroyed.

The Dorian Migration.—The Thessalians entered Thessaly from Epirus, settling and naming the land. Those before dwelling in Thessaly moved to the southward; among them were the *Dorians*, who, under the lead of the sons of the god-born Heracles (Hercules), conquered and settled the greater part of Peloponnesus, forming the states of *Sparta*, *Elis*, *Messenia*, *Argos*, *Corinth*. The Ionians, who were before in Peloponnesus, now crossed to Lydia, where they founded twelve cities, Ephesus and Miletus being the greatest. The people of these twelve cities erected at Mycale a temple, called Panionium, where they all went and worshipped Poseidon, with a joyous festival. Such a union was called an *Amphictyony*, and similar unions were formed in many of the Greek states.

The Homeric Poems.—About 1000, the bards began to sing and recite the story of the Trojan war (the *Iliad*) and the wanderings of Odysseus on his return from Troy (*Odyssey*). The *Iliad* and *Odyssey*, together with certain hymns to the gods, have long been attributed to the poet *Homer*, though their authorship and date are much disputed.

The Establishment of the Delphic Oracle.—The god Apollo, descending from Olympus, looked on the hills and groves of Greece, to choose a spot where he would reveal to men

the will of Zeus and the events of the future, and whence he would give them advice in their perplexing affairs. He chose the slopes of Parnassus, and there the temple of Delphi was built in his honor; and for priests he chose the Cretans of a passing ship, who knew the sacred hymns addressed to him in Crete. In this temple always dwelt a priestess, through whom Apollo spoke to men, told them of the future, and how to guide the present aright. Thus, according to the myth, was founded the famous *Delphic Oracle*. To guard it, a council was formed, comprising members from all the leading Greek states, and known as *The Amphictyonic Council*.

The Laws of Lycurgus. — (See p. 56.)

2. List of the Chief Gods of the Greeks, with their Attributes.

ZEUS (Jove, Jupiter), the god of the sky, controlling rains, clouds, and weather in general.

POSEIDON (Neptune), god of the sea, controlling calm and storm.

APOLLO, god of wisdom, of medicine, music, and poetry; giving power to heal, and inspiring lays and poems; afterward, god of the sun.

ARES (Mars), god of war, of physical force, controlling the field of battle.

HEPHESTUS (Vulcan), god of fire, and of all the forging and casting and moulding of metals; giving skill in all metal work; represented as lame.

HERMES (Mercury), god of cunning; of inventive skill; of commercial sharpness and wit.

HERA (Juno), wife of Zeus and queen of the sky.

ATHENA (Minerva), daughter of Zeus, and goddess of wisdom; of strategy in war; of housewifery.

ARTEMIS (Diana), sister of Apollo, goddess of hunting; afterward goddess of the moon.

APHRODITE (Venus), goddess controlling marriage and love.

DEMETER (Ceres), goddess of harvest, controlling the yield of the seed and the fertility of the soil.

HESTIA (Vesta), goddess of fire, especially of the hearth-fire, thus becoming the deity of the home.

These were the twelve great gods; besides these, Dionysius (Bacchus) was widely worshipped. He was the god of wine, controlling the yield of the vineyards and inspiring drunken madness. Every wood, every stream, every mountain, had its own presiding spirit, who might be approached and pleased by prayers and gifts.

The following phrases are used of the gods: "the gods who live forever;" "all power is with the gods;" "the gods, if willing, can save a man, even from a distance."

STUDY ON I AND 2.

In what way were the Greeks evidently accustomed to go from place to place? What occupation would this encourage? What effect would this habit have on civilization? Why? What do the myths indicate of the origin of Greek civilization? What does the list of words given tell us of the Phœnicians? Of the Greeks? Which tribes were most active in the Heroic Age? Why should an early movement have taken place to gain Thessaly? (See Map.) In what geographical directions did the Greek movements take place? Why? What do you understand by an Amphictyony? Name two things which were in common to those belonging to an Amphictyony.

What does 2 indicate in regard to the occupations of the Greeks? What reason had they for propitiating each of their gods? What relation evidently existed between their religion and their life and surroundings?

What proofs of intellectual life among the Greeks of the Heroic Age? What directions did it take. The "Lion-gate" indicates the beginnings of what arts?

8. *Extracts Illustrative of Heroic Age.*

a. *Agamemnon's Councils of War.* (Iliad.)

In the ninth and final year of the Trojan war, the issues of the contest still being doubtful, Agamemnon, king of Mycenæ, called together a "council of the great-hearted elders," the leaders of the people, and said: "A dream from heaven came to me in my sleep . . . and charged me, saying; . . . 'To sleep all night beseemeth not one who is a councilor, to whom the host is entrusted. . . . I am a messenger to thee from Zeus who . . .

hath great care for thee and pity. He biddeth thee call to arms the Greeks, for now thou mayest take . . . the city of the Trojans.' So spake the dream. . . . So come, let us now call to arms . . . the sons of the Greeks. But first I will make trial of them . . . and will bid them flee . . . only do ye from this side and from that speak to hold them back." To this the chiefs agreed, and when the people were assembled, Agamemnon proposed a return to Greece, "and they with shouting hasted to the ships;" but Odysseus, king of Ithaca, who had been present at the council of the elders, ran among the folk to call them back; "whenever he found one that was a captain and a man of mark, he . . . refrained him with gentle words: 'Good sir, it is not seemly to affright thee like a coward, but do thou sit thyself and make all thy folks sit down.' . . . But whatever man of the people he saw . . . shouting, him he drave with his scepter and chode . . . ; 'Good sir, sit still and hearken to the words of others that are thy betters; but thou art no warrior and . . . never reckoned; whether in battle or in council . . . let there be one master, one king, whom Zeus hath given the scepter and made the giver of the laws to all the rest.'"

The assembled Greeks were now addressed in favor of war, first by one and then another prince; at last, after a speech by Odysseus, the Greeks "shouted aloud and praised the saying of godlike" Odysseus; and after two more speeches from their princes they eagerly went to their tents to prepare for battle. "And they did sacrifice, each man to one of the everlasting gods, praying for escape from death." But Agamemnon offered sacrifice to Zeus, "and called the elders, the princes of the . . . host," to stand around the sacrifice while thus he prayed; "Zeus, most glorious, most great god of the stormcloud, . . . grant that the sun set not, . . . till I have laid low upon the earth Priam's palace."

Then each chief marshalled his own men for war, except Achilles, who was angry with Agamemnon (see *f.*), and would neither come to council nor to war, though Agamemnon sent him many gifts, entreating him.

Again, while the Trojans were keeping watch, the Greeks "were holden of heaven-sent panic"; and again Agamemnon summoned an assembly, in which he advised a return to Greece; but all kept silence until prince Diomed arose and said; — . . . "With thee first in thy folly will I contend. . . . O King . . . deemest thou that the sons of the Greeks are thus indeed cowards? . . . if thine own heart is set on departing, go thy way. . . . But the rest will tarry here." Him the Greeks applauded, shouting aloud, and after him another chief arose and advised Agamemnon to call a council of the elders, saying, "In the gathering of many shalt thou listen to him that deviseth the most prudent council;" and thus did Agamemnon.

b. The Law-suit. (Iliad.)

"The folk were gathered in the assembly-place, for there a strife was arisen, two men striving about the price of a man slain; ¹ the one avowed that he had paid all, expounding to the people, but the other denied that he had received aught: . . . and the folk were cheering both, as they took part on either side; . . . while the elders were sitting in the sacred circle. . . . Then before the people, they rose up and gave judgment."

STUDY ON *a* AND *b*.

What title has the chief ruler among the Greeks? Make a list of the things which he does. What title may he have on account of each one of these duties? How is his will made known to the people? How does he know the opinion of the people? Who help him accomplish his will? How do these men know his will? What means do they take to make the people obey? What means does Agamemnon take to make the other chiefs or kings obey? (See case of Achilles.) How many sorts of assemblies, or meetings, do we see among the Greeks? Who compose each, and what is the use of each? What takes the place of each nowadays, in our own country? How do the people show their opinion of proposals made to them? How do the following extracts show this government to have been supported?

¹In case of murder, the matter was often settled by the murderer's paying a sum of money to relatives of the man murdered.

Odysseus, king of Ithaca, found, on his return, that his wife's suitors had wantonly wasted his rich flocks, whereupon he said: "But as for the sheep which the proud wooers have slain, I myself will [seize] many more as spoil, and others the Greeks will give, till they fill all my folds. . . . But now go to my well-wooded farm-land;" there, we are told, were rich vineyards, and orchards of pear and apple, fig and olive trees.

Achilles, king of the Myrmidons, says, speaking of his successes in war: "Many a man I took alive and sold."

Compare this form of government with that of Egypt or Assyria. What is the most conspicuous difference?

c. Penelope and Telemachus. (Odyssey.)

Odysseus was so delayed in his return to Ithaca, that most of the Ithacans thought him dead; and many chiefs came to woo his wife Penelope, but she put them off, hoping against hope for the return of her husband. One day, as she was weaving with her women, she heard a minstrel singing to her suitors of the faring of the Greeks from Troy, and weeping she appeared from her chamber, and asked him to change his theme; but Telemachus, her son, said to her: . . . "Let thy heart and mine endure to listen, for not Odysseus only lost in Troy the day of his returning, but many another likewise perished. Howbeit, go to thy chamber and mind thine own housewiferies, the loom and distaff. . . . But speech shall be for men . . . but for me in chief; for mine is the lordship in the house." Soon after, one of the suitors becoming importunate, said to Telemachus: " . . . Send away thy mother and bid her be married to whomsoever her father commands, and whoso is well pleasing to her." But Telemachus replied: "I may in no wise thrust forth . . . the woman that bare me, that reared me: . . . for I shall have evil at the hand of her father, and some god will give me more besides . . . and I shall have blame of men."

d. Odysseus and the Phæacians. (Odyssey.)

In the course of his wanderings, Odysseus was shipwrecked on the coast of Phæacia (mythical). Meanwhile, Nausicaa,

the daughter of . . . a Phæacian king, came down to the river-side with her maidens to wash; and while the clothes were drying and the maidens playing ball, Odysseus appeared, asking help; and the princess directed him to the palace where her mother was weaving and her father sitting among the councillors. The next day, the king made a feast for Odysseus, and after it, a minstrel "that was had in honor of the people" sang a song of heroes; then all went forth to games, matches in wrestling, racing, and throwing, in leaping and boxing; and the king's son asked Odysseus to join them, saying, ". . . there is no greater glory for a man while yet he lives, than that which he achieves by hand and foot." Odysseus consenting, won the praise of all by his strength and skill; then the king called forth the dancers, "that so the stranger may tell his friends . . . how far we surpass all men . . . in speed of foot, and in the dance and song." Then the "divine" minstrel sang again, and Odysseus told the company the story of his wanderings.

e. The Return of Odysseus. (Odyssey.)

On the return of Odysseus, the first man whom he met was his swineherd, Eumæus, who not knowing him, yet asked him to his hut, and gave him bread and meat and wine, and when Odysseus said, "May Zeus . . . and all the other deathless gods grant thee thy dearest wish, since thou hast received me heartily," the swineherd answered, "It were an impious thing for me to slight a stranger . . . for from Zeus are all strangers and beggars; . . . the gods have stayed the returning of my master, who would have loved me diligently and given me somewhat of my own, a house and a parcel of ground, and a comely wife such as a kind lord gives to his man." And Eumæus told him of the insolent wooers, saying, "Verily the blessed gods love not froward deeds but . . . justice and the righteous deeds of men." Afterward Odysseus asked the swineherd how he chanced to come to Ithaca: "Was a . . . town taken and sacked, wherein dwelt thy father and thy lady-mother, or did unfriendly men find thee lonely . . . and ship thee hence and sell thee into the house of thy master here?"

Eumæus replied that he was born a king's son in a far-off land; but that his nurse, enticed away by Phœnicians, carried him with her to their ship, which quickly sailed away; and coming to Ithaca sold him to the king.

On reaching the palace and being still unrecognized, Odysseus boasted of his strength to mow a whole day long, and to plow a straight and even furrow; and later revealed himself to Penelope by reminding her of how he had made his own bedstead, smoothing it with the adze, boring it with the auger, inlaying it with ivory, silver, and gold, and how about it he had built a chamber, "with stones close-set."

STUDY ON *c, d, e.*

Judging from these extracts, how many wives does one husband have? What form of marriage is this called? Who rules the house? What three things check the exercise of this power? What name is given to this form of family? Say all you can of the position of woman as indicated in the above extracts.

Make a list of the occupations named or indicated. How do kings and princesses occupy themselves? Compare their occupations with those of common people. With those of modern kings and queens. What remark can you make (*a*) about simplicity? and (*b*) about equality, then as compared with now? How is Odysseus treated by the king? by the swineherd?

How do the Greeks amuse themselves? Have such amusements a good or bad effect? Good or bad in what way?

To what social class does Eumæus belong? How does he compare in birth with Odysseus? How is he treated? How are the men belonging to this class obtained? What other classes appear? [See, also, p. 38, account of Odysseus summoning the Greeks to council.]

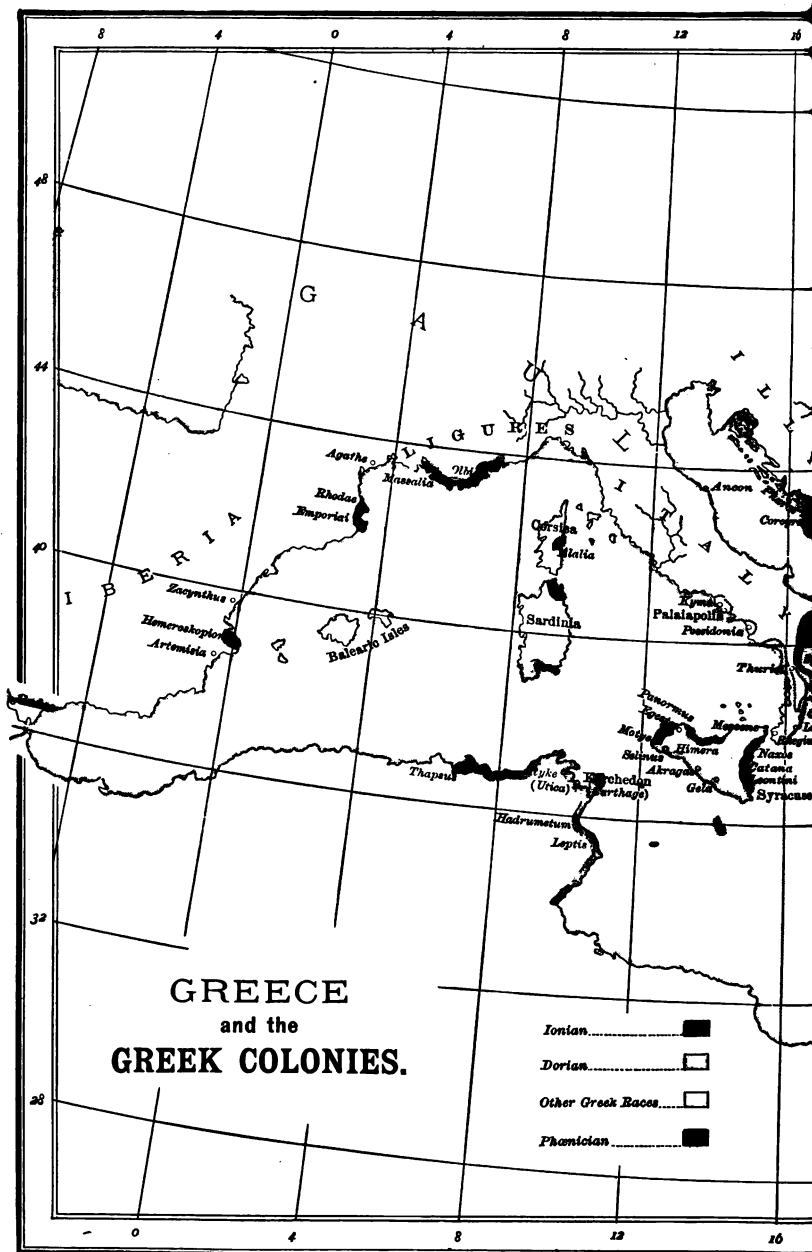
f. The Wrath of Apollo. (Iliad.)

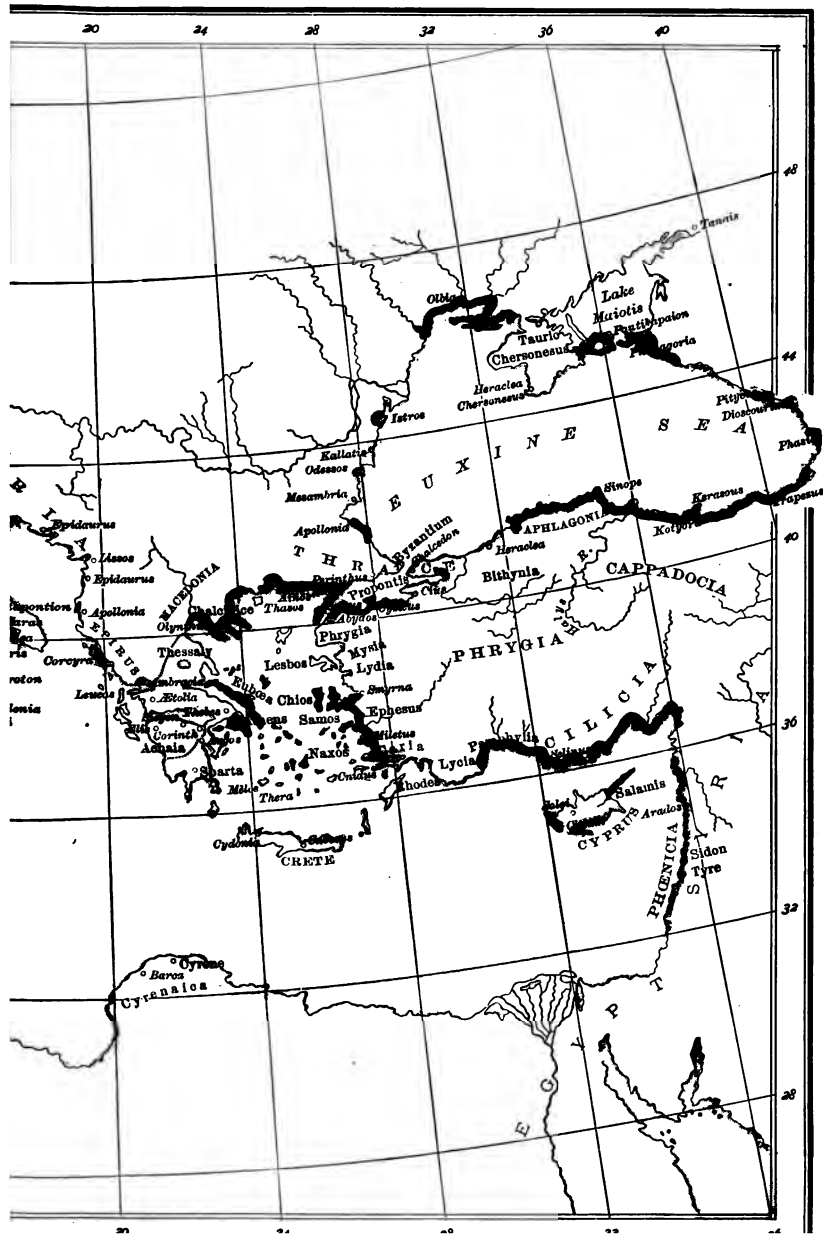
The priest of Apollo had come to Agamemnon to ransom his daughter, whom the Greeks had taken prisoner; but Agamemnon refused his gifts, and the priest, going apart, thus prayed Apollo: "Hear me, god of the silver bow . . . If ever I built a temple gracious in thine eyes, or if ever I

burnt to thee fat flesh of bulls or goats, fulfil thou this my prayer; let the [Greeks] pay by thine arrows for my tears." And Apollo hearing him, "came down from the peaks of Olympus wroth in heart. . . . And the arrows clanged upon his shoulders in his wrath, as the god moved." For nine days he sent a plague among the Greeks, but on the tenth, Achilles called a council, "for in his mind the goddess Hera of the white arms put the thought," for she grieved to see the sick and dying Greeks. And Achilles thus advised: "Come, let us now enquire of some soothsayer or priest or an interpreter of dreams, . . . who shall say wherefore Apollo is so wroth." Then an augur arose, declaring that Apollo would never cease his anger till Agamemnon should restore the daughter of his priest. Agamemnon, though much enraged, obeyed, but demanded as a recompense the maid who had been given to Achilles. Then a grave quarrel arose until Achilles was even about to draw his sword on Agamemnon; but "the bright-eyed goddess Athene" suddenly appeared and bade him put back the sword, and cease from present strife; and Achilles, though reluctant, yielded, saying, "whosoever obeyeth the gods, to him they gladly hearken." So the priest regained his daughter and prayed Apollo to remove the plague from the Greeks; and "Apollo heard him," and the Greeks offered sacrifices and "all day long . . . worshiped the god with music . . . and his heart was glad to hear."

g. The Feast on Olympus.

The goddess Hera, wife of Zeus, had accused him of planning mischief to the Greeks, but Zeus replied, "Abide thou in silence and hearken to my bidding." Then Hera feared, and all the gods were troubled; but her son, the lame Hephæstus, advised her to submit and speak to Zeus with gentle words, and not "bring wrangling among the gods." "Then he poured wine to all the . . . gods, ladling the sweet nectar from the bowl. And laughter unquenchable arose among the blessed gods to see Hephæstus bustling through the





palace. So feasted they all day till the setting of the sun; nor was their soul aught stinted of the fair banquet, nor of the beauteous lyre that Apollo held. . . . Now when the bright light of the sun was set, these went each to his own house to sleep, where each one had his palace made with cunning device by famed Hephæstus."

h. The Visit of Odysseus to Hades.

Odysseus was permitted, while yet alive, to visit the homes of the dead; and first he "besought the tribes of the dead in vows and prayers" and offered sacrifice to them; and then about him came "the spirits of . . . old men of many and evil days, and tender maidens . . . and many . . . wounded with bronze-shod spears, men slain in fight with their bloody mail about them." And among them was the spirit of his mother; but when he tried to embrace her, she flitted away like "a shadow" or "a dream." Among the rest he saw Achilles, who told him: "Rather would I live upon the earth as the hireling or the landless man, who has no great livelihood, than bear sway among all the dead."

STUDY ON *f, g, h*, REFERRING ALSO TO 2.

What did the Greeks believe (*a*) about the number, (*b*) about the power, (*c*) about the relative rank of their gods? What part or parts of the world seemed to them under divine direction? It is said that the Greek gods were anthropomorphic, or like men: prove it from the text. How were they like men? How unlike? How did the Greeks believe they could please or persuade their gods? Discover their will? What spirit seemed to pervade their worship? Look over previous work, and find additional facts to prove what you have said. What difference between the Greek, the Egyptian, and the Assyrian gods? Find three things that the Greeks believed of the future state.

B. STUDY ON HISTORIC GREECE, OR HELLAS, 776-500.**I. General Hellenic Development.****II. Studies of Special States.****1. The Constitution and Laws of Sparta.****2. The Development of the Athenian Constitution.**

Principal contemporary sources of history: Herodotus; lyric poets of period; monuments and remains at Olympia, at Paestum, Poseidonia, Agrigentum, and other places in Sicily and Southern Italy; at Ephesus, Assos; in Samos, and other islands of the Ægean.

Other principal original sources: Thucydides, Plutarch, Aristotle, Xenophon.

Chief modern authorities: Grote, Curtius.

Note on the Map.— In Illyria were to be found cattle and slaves, bitumen, timber, and silver; in exchange for these, the Greeks gave the Illyrians salt and salt-fish, oil and wine; while to the Illyrian chiefs they gave the finely woven wool of Miletus, the famous pottery of Corcyra, or wrought ornaments of gold and silver, whose material had come, perhaps, from the rich mines of Thrace. The lands about Cyrene and about the Italian and Sicilian towns, as well as the whole of Asia Minor, were rich in cattle and wheat, in wine and oil. From Athens went figs and olives, pottery and silver; from Chalcis, famous swords of bronze, wrought from the copper and iron of the neighboring mines; from Corinth, pottery and bronze, and the best-built ships.

The colonies about the Black Sea were mostly the daughter-cities of Miletus; to those on the southern shore, flocked the caravans of Assyria and India; to those on the east, the Phasis washed down the gold of Caucasus; to those on the north and west, came wheat and timber, flocks and herds, and Scythian gold.

STUDY ON THE MAP AND NOTE.

What part of each country is occupied by the Greeks? What objects do you fancy the Greeks have in founding colonies? Why should they choose the locations in which we find them? Which of the occupations of Homeric Greece seem to have become predominant, judging from the map? What occupations support this one? Which of the Greek races lead in this occupation? What effect has this occupation on the unity of Greek territory? Why?

What waters are familiar to the Greeks? Name four of their colonies that seem peculiarly important to you by their position. Which of them are placed where important modern cities now stand? Which one would you choose as the most important of all, and why? Why are so many placed at the mouths of rivers?

Make a list of the occupations and trades evidently known to the Greeks at this time. What occupations seem to be most prevalent among the people living near the Greek colonies, and what do you judge their state of civilization to have been? What effect will the colonies have upon these people?

B. I. Study of General Hellenic Development, 776-490 B.C.

1. CLASSES OF PEOPLE FOUND IN GREECE.

a. In Laconia. — *Spartans*, descendants of the Dorians who conquered Peloponnesus; they hold the best land, govern, determine peace and war, lead in battle and share its spoils. They are supported by the produce of their own land, which is worked for them by Helots, or serfs; and the only occupation allowed them is that of war.

Periæci, descendants of the original inhabitants of Laconia. They serve the Spartans in war, but are otherwise free, and engage in all sorts of occupations.

Helots; these are serfs whose duty it is to till the land owned by the Spartan state.

b. In Attica. — *Ionians*, descended from Ionian conquerors of Athens; position in Attica similar to that of Spartans in Laconia, but allowed to engage in various occupations.

Metics, the free non-Ionian inhabitants of Attica, protected by its laws but having no share in its government.

Slaves, the personal and private property of the inhabitants of Attica; that is, belonging to individuals, for whom they perform all sorts of service and labor.

Similar classes, with local differences, are found in all the Greek states. In each state the ruling class believes

itself descended from some common ancestor of divine or heroic birth, whom they honor with games, festivals, and sacrifices. Thus, all the Dorians honor *Heracles*, and all the Ionians, Ion, the son of Apollo; each tribe of Ionians or Dorians has, moreover, its own special ancestor, whom all its members may worship in common.

2. LIST OF LEADING EVENTS OF THE PERIOD.

The Olympic Era.—The Olympic games were celebrated in honor of Olympian Zeus, at his temple at Olympia, in Elis. They consisted in contests in running, leaping, throwing the disk, boxing, and wrestling, and afterward, chariot racing became an important feature. The prize of victory was simply a wreath of the wild olive. Sparta arranged with Elis the laws for the games, to which only Greeks were admitted. Statues were erected to the victors, of which the historian Pausanias, visiting Olympia in the second century B.C., mentions 200 as noteworthy from a much larger number. During the time of the games, truce was proclaimed in all the states whose citizens were engaged at Olympia. In 776, the records of victors in these games began to be kept, and from this year the Greeks reckoned time by Olympiads, or periods of four years each; for instance, an event occurring by our chronology in 770 B.C. would be dated by them as belonging to the second Olympiad.

The Spartans conquer Messenia whose inhabitants either emigrate or become Spartan Helots. Those emigrating to Sicily found Messana. The Spartans also conquer a mountain frontier for themselves from Arcadia; Syracuse, Tarentum, Massalia, Corcyra, Cyrene, and most of the other Greek colonies, are founded during this period. Egypt is opened to Greek merchants, who also find their way to Spain, and bring thence an

776.

776
TO
600.

enormous amount of metal. In gratitude for this discovery, they dedicate to the Samian Juno a large bronze vase, richly ornamented and representing a tenth of their gains. In Megara, a man said to have been a cook overthrows the government of nobles, and he and his descendants rule the state for about a hundred years. In Corinth, also, the government of the few or of the nobles (Oligarchy) is overthrown by the leaders of the people, Cypselus and his son Periander, who themselves successively hold the chief power. By these men a gilt colossal statue of Zeus is dedicated to the god at Olympia, and a large chest of cedar-wood, overlaid with carved gold and ivory, is offered to Hera. In other Greek states, also, the oligarchies are overthrown by popular leaders or powerful men, who become rulers under the title of "Tyrant" or "despot." In several cases these "Tyrants" are put down by the help of Sparta, who always opposes them.

For Athens, see B. II. 2.

600
to
590.

The first sacred war occurs, caused as follows: the pilgrims to Delphi are annoyed and heavily taxed by the neighboring city Cirrha; and at last, on the motion of the Athenian Solon, the states of the Delphic Amphictyony join forces and destroy Cirrha, and, dedicating the land on which it stood to Apollo, there hold the Pythian games; these games are at first simple contests in music and poetry, but afterwards races and athletic sports are added.

590
to
500.

The Nemean games are established in honor of Zeus, and the Isthmean in honor of Poseidon. Sparta gains part of the Argive territory. Croesus king of Lydia, asks for aid from Greece, addressing himself to the Spartans.

3. LIST OF FAMOUS NAMES OF THE PERIOD.

<i>Names.</i>	<i>Birth and Circumstance.</i>	<i>Century B.C.</i>	<i>Cause of Fame.</i>
Alcæus.	Lesbos: citizen.	7th	Lyric poet: that is, wrote short poems descriptive of feelings, passions, momentary impressions; many poems on love, on music, on particular events and persons; invented new poetic measures.
Alcman.	Sardis: said to have been a slave.	7th	Lyric poet: made new arrangements of music.
Anaximander.	Miletus.	6th	Made the first map, first globe and sun-dial; geographer, astronomer, geometrician; taught that the world arose from a chaotic mixture of matter; philosopher.
Archilochus.	Paros: poor; son of slave-mother.	7th	Lyric poet, writing also on war; invented new poetic forms.
Arion.	Lesbos: travelling harper.	7th	Improvised lyric songs and poems at the festivals and at courts; much patronized by Periander, the tyrant of Corinth.
Corinna.	Bœotian.	6th	Lyric poetess: teacher of Pindar, from whom she took the prize at one of the sacred festivals of Thebes.
Cypselus.	Tyrant of Corinth.	7th	See 2.
Hecateus.	Citizen of Miletus.	6th	Geographer; philosopher.
Heraclitus.	Citizen of Ephesus.	6th	Taught that a fiery ether was the source and original material of the universe; philosopher.
Hesiod.	Bœotia (?): citizen.	8th	Poet: writing on the gods, on the history of creation, and the first races of man; also, didactic poems, giving directions for agriculture.
Milo.	Crotona, in Italy: citizen and general.	6th	Athlete: six times crowned victor at Olympia, and six times in the Pythian games, for skill in wrestling.

<i>Names.</i>	<i>Birth and Circumstance.</i>	<i>Century B.C.</i>	<i>Cause of Fame.</i>
Phidon.	Tyrant of Argos.	8th	Adopted the Asiatic standards of weight, measures, and coin, which were introduced into Peloponnesus, and later into northern Hellas.
Periander.	Tyrant of Corinth.	7th	See 2.
Pythagoras.	Samos: taught in Magna Græcia; son of a rich merchant; citizen.	6th	Traveller, geometrician: taught that the universe is created after an exact harmonious order, and that the end of human life is virtue; philosopher.
Sappho.	Lesbos.	6th	Poetess: invented new poetic measures; taught poetry and music among the women of Asia Minor.
Solon.	Athenian citizen of noble birth.	6th	Lawgiver and poet (see p.63).
Stesichorus.	Sicily.	6th	Lyric poet: made new arrangements of verse.
Terpander.	Lesbos.	7th	Invented a better harp on which to accompany the Homeric hymns; gained the prize at a great Lacedæmonian festival.
Thales.	Citizen of Miletus.	6th	Astronomer, physiologist, geometrician: taught that the original element of the universe is water, and that the universe is animated by a living soul; philosopher.
Thespis.	Megara.	6th	First dramatic poet: using for material the stories of Greek mythology.
Tyrtæus.	Attica; lame schoolmaster.	7th	War songs; new arrangement of music; poet.
Xenophanes.	Lydia (Ionian Greek).	6th	Poet, writing on philosophy; taught that there is one God, "neither in body like unto mortals, neither in mind"; attacked the old religious myths.

Other famous works of this period: The temple of Artemis (Diana) at Ephesus; of Hera, at Samos; of Poseidon, at Poseidonia (Pæstum) in Italy; three great temples at Agrigentum in Sicily; an artificial harbor at Corinth; the discovery of the casting of bronze in Samos, and of welding iron in Chios; at the latter place was made a famous iron stand for a silver censer that the king of Lydia sent to Delphi.

STUDY ON 1, 2, AND 3.

What two bonds of union existed among the Dorians? Ionians? How far was the position of Pericæci or Metics oppressive? In what regard was it favorable? Differences between Helots and slaves.

Which was the leading Greek state in this period? Name three facts which prove it. What were the great centres of Greek life in general? What important *common* interests had the Greeks? What institutions and what event prove this? If you read that something occurred in the 15th Olympiad, what date will you assign it in our own chronology? With what class of people does the Tyrant seem to have been associated, or to have represented? What characterized the Greek worship? What influence would such a worship have on (a) physique, (b) intellect, (c) art? What proofs have we from 2 and 3 that it did have such an influence in directions (b) and (c)? Was the simplicity of the Olympic prize good or bad? Why?

Name all the directions in which Greek activity turns itself during this period. Of these, name the two chief ones. What parts of the Greek world manifest this activity? What reason can you offer for this? What stimulated poetry among the Greeks? Art? What arts? What relation between the Tyrants and art and civilization? What was evidently meant by philosophy among the Greeks?

What position or station or birth was necessary to acquire greatness among the Greeks? What gave men greatness? Compare with the great men and deeds of Egypt and Assyria. What sort of civilization is evidently arising among the Greeks?

4. *Extracts Illustrative of Period.*

a. *The Founding of Cyrene.* (Herodotus.)

As the king of Thera was consulting the Delphic oracle about other affairs, the oracle advised him to found a colony in

Libya [Africa]. Accordingly men set sail from Thera to explore, and landing on Platea, an island near the Libyan coast, sent back word that they had taken possession of Libya; "the Theræans resolved, therefore, to send one of every family" of their own city to the new colony. But nothing turning out prosperously, they inquired at Delphi, saying, "they had settled in Libya and fared no better." But the oracle replied that they had not yet reached Libya; nor would the god "release them from founding the colony until they had come to Libya itself." So seeking further, they founded Cyrene, establishing there the same religious rites and worship they were accustomed to in Thera.

b. Solon and Cræsus. (Herodotus.)

When Solon, the Athenian, visited Cræsus, king of Lydia, the latter showed him all his splendid treasures; "and when he had seen and examined everything sufficiently, Cræsus asked him . . . 'Who is the most happy man that you have seen?'" Solon answered, "Tellus, the Athenian, because he lived in a well-governed commonwealth; had sons who were virtuous and good . . . and coming to the assistance of the Athenians in a battle . . . he put the enemy to flight, and died nobly. The Athenians buried him at the public charge . . . and honored him greatly." Cræsus then asked for the next happiest man whom Solon had seen, and Solon gave the names of two youths of Argos, because they had a sufficient fortune, and had withal, such strength of body, that they were both alike victorious in the public games; and he added this story, that "when the Argives were celebrating a feast of Hera, it was necessary that the mother of these youths be drawn to the temple in a chariot; and since the oxen did not come from the field in time, the young men . . . drew the car in which their mother sate"; and the men of Argos, who stood around, praised the strength of the youths, and "the women blessed her as the mother of such sons"; and after their death, the Argives "caused their statues to be dedicated at Delphi"

c. *The Lydian Kings and Delphi.*

Once, when Alyattes, the father of this Cræsus, was making war, a temple of Athena was accidentally burned, and shortly after he fell sick. "When the disease continued a considerable time, he sent messengers to Delphi to consult the oracle. . . . The Pythian, however, refused to give any answer . . . until the temple of Athena was rebuilt." This then Alyattes immediately attended to, and shortly after he recovered, and sent to Delphi a large silver bowl inlaid with iron.

The very first of the Lydian kings had been confirmed in his kingdom by the Delphic oracle, to which he sent a great quantity of gold and silver, notably, six golden bowls. Cræsus himself, to show his esteem for the oracle, had sent thither the figure of a lion in fine gold, bowls of gold and silver of "no common work," fine-wrought vases, the statue of a woman, and the necklaces and girdles of his wife.

d. *The Marriage of Clisthenes' Daughter.*

Clisthenes, the tyrant of Sicyon, had a daughter whom he "resolved to give in marriage to . . . the most accomplished of all the Greeks. When, therefore, the Olympian games were being celebrated, Clisthenes, being victorious in them . . . made there a proclamation," inviting to Sicyon "whoever of the Greeks deemed himself worthy to become the son-in-law of Clisthenes." Thereupon suitors came from Italy and the Adriatic shore; from Peloponnesus and Athens, and even from Thessaly and the Hellespont. "When the day appointed for the . . . marriage arrived . . . Clisthenes, having sacrificed a hundred oxen, entertained the suitors . . . and when they had concluded the feast, they had a contest in music and conversation, in order to show their powers." One of the Athenians now "ordered the flute-player to play a dance; and when the flute-player obeyed, he began to dance . . . Laconian figures . . . and then Attic ones; and in the third place, having leant his head on the table, he gesticulated with his legs." Then Clisthenes, "no longer able to restrain himself, said . . . 'You

have danced away your marriage," and chose as his son-in-law the Athenian Megacles. The child of this marriage was Clisthenes, the Athenian law-giver.

STUDY ON 4.

What were the two bonds of union between the mother-city of Thera and the colony of Cyrene? Where have we found these bonds of union before? What sort of power and knowledge displayed by the Delphic oracle? What men were most admired among the Greeks (their ideals)? What influence had the Delphic oracle on art through its connection with Lydia? Why did Clisthenes choose the Olympic games as the place for his proclamation? What facts justified his choice? What does that story tell us of Greek amusements? Of Greek refinement?

In General.—What common bond of union or what common interest have all the Greeks? What bonds of union in their various units, — colonies, tribes, amphictyonies, social classes? What do the facts of 2, 3, and 4, so far as given, indicate of the position of woman? Of individual liberty? Of the Greek ideal? Of the leading Greek occupation and source of Greek wealth? How far does each of these facts find some explanation in the Heroic Age? It is said that Greece was composed of a multitude of little independent states; what reason have you for thinking so from the facts of this period?

II. 1. *The Constitution and Laws of Sparta.*

The constitution and laws of Sparta were by antiquity credited to the Spartan Lycurgus, a man of royal blood who was said to have studied the laws of Crete as a model for those of Sparta, and whose introduction of these laws was sanctioned by the Delphic oracle (see p. 35). The following table represents the various parts of the state, and their relative duties, according to this constitution:—

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Administration.</i>	<i>Religion.</i>
<i>a. Kings:</i> Two hereditary kings of pure Heraclid blood.	Command the army.	Judge in certain cases.	Vote in senate with other senators; may call together <i>d</i> .	Keep the oracles; offer monthly sacrifices.
<i>b. Ephors:</i> Five, chosen annually from whole body of Spartan citizens, often from the poorer ones.	Determine on war with or without <i>c</i> and <i>d</i> , call army together and decide on its destination.	Judge in cases of great importance according to their own opinion, without reference to written law.	Appoint subordinate officers; arrest and fine citizens; may call together <i>d</i> ; call kings to account.	
<i>c. Senate:</i> Twenty-eight elders of the Spartans, elected for life.	Generally helps decide on peace or war.	Judges in capital crimes; prepares measures for <i>d</i> .	May call together <i>d</i> .	
<i>d. General Popular Assembly:</i> The whole body of Spartan (Dorian) citizens, about nine thousand in number; no Pericæi admitted;	Hears proposals of war and peace, and gives opinion of them; composes the army.	Accepts or rejects measures without discussion.	Furnishes Ephors and other officers; elects senators; called together to hear news, laws, proposals, etc.	Meets for worship at common shrines, and honors common ancestors.

The so-called institutions of Lycurgus, or laws of Sparta, appear in the following account, adapted from Plutarch.

According to the legend, Lycurgus, on going to Delphi, obtained the promise that the laws that he should make would be the best in the world; returning to Sparta, he so arranged matters as to give a piece of land in hereditary possession to every Spartan family. "Each lot was capable of producing . . . enough for health. . . . He also introduced . . . public tables, where all were to eat in common of the same meat, and such kinds as were appointed by law." Their food was bread, cheese, figs, and wine, with occasional flesh. The women, the men over sixty, the children under seven, ate at home, and on rare occasions the citizens were allowed to join them, but not even the kings found it easy to gain this permission. After dinner "they went home without lights . . . that they might accustom themselves to march boldly in the darkest night. . . . Another law . . . directed that the ceilings of houses should be wrought with no tool but the axe, and the doors with nothing but the saw. . . . He ordered the virgins to exercise themselves in running, wrestling, and throwing quoits and darts," that their children might be strong and vigorous.

Every child must be "examined at birth by the most ancient men of the tribe. . . . If it were strong and well-proportioned, they gave orders for its education; . . . but if it were weakly and deformed, they ordered it to be thrown . . . into a deep cavern. . . . The nurses accustomed the children to any sort of food, to have no terrors in the dark, nor to be afraid of being alone. . . . As soon as they were seven years old, Lycurgus ordered them to be enrolled in companies . . . where they had their exercises and recreations in common." These exercises consisted

in military and gymnastic drill, in trials of strength and in mock-battles. "They slept in companies, in beds made . . . of reeds which they gathered with their own hands. . . . The old men were present at their diversions . . . to observe, instruct, and chastise."

From childhood they were accustomed to hear all the discourses of their elders upon the characters and affairs of their countrymen. "If one of them were asked, 'Who is a good citizen, or an infamous one?' and hesitated in his answer, he was considered a boy of slow mind, and of a sort that would not aspire to honor. The answer was likewise to have a reason assigned for it."

This manner of life was followed by the Spartan citizens till old age. Nor was their life without its pleasures; when not engaged in war or drill, they were hunting, dancing, or conversing. Such were the institutions of Lycurgus, who was afterwards worshipped as a god among the Spartans.

The following are some of the stories told of Spartans: A Spartan boy, having stolen a young fox, and concealed him under his garment, allowed the creature to tear out his vitals with his teeth and claws, rather than suffer detection. As to the question whether they should enclose Sparta with walls, it was answered, "That city is well fortified which has a wall of men instead of brick." Xeuxis, one of the most famous of Greek painters, wishing to make the most beautiful picture of Venus, sought for his models among the Spartan virgins. In one of the plays of Aristophanes, an Athenian lady thus addresses Lampito, a Lacedæmonian wife, "O dearest Spartan, O Lampito, welcome! How beautiful you look, sweetest one, how fresh your complexion! You could throttle an ox." "Yes," says she, "I think I could." A Spartan mother

sent her five sons to war, and, knowing that a battle had taken place, she waited for news on the outside of the city. Some one came up to her and told her that all her sons had perished. "You vile slave," said she, "that is not what I wanted to know; I want to know how fares my country." "Victorious," said he. "Willingly then," said she, "do I hear of the death of my sons." When Crœsus was advised by the oracle to obtain a Greek ally in an approaching war, he sent for aid to Sparta; and on one occasion, when Athens and Megara had been long at war, they left the decision of their quarrel to a commission from Sparta.

STUDY ON II. 1.

Who compose the Spartan state? What marks a man as a Spartan? In other words, what bonds of union exist among the Spartans? Who holds the chief power in the Spartan state? What checks upon this power? What resemblances do you find between the Spartan and the Homeric constitution? What difference? What part of the state has lost power since Homeric times? Whom does the chief power in this government represent? What takes the place nowadays of the general assembly in its function of hearing news, laws, etc.? What name can you give to this sort of government,—(a) considering Spartans alone? (b) considering all the inhabitants of Laconia?

What gave the institutions of Lycurgus their power over the people, and what enabled them to keep that power? What seems to have been the great aim of these institutions? How did each provision made help to attain that aim? What means had they for training the intellect? What elements of character were evidently sought for? What sentiment was cherished by the common treatment of all? What effect would such institutions have upon the family life? Upon the physique? Upon the manners? What adjectives would you apply to the Spartan life? What do you infer as to the position of women in such a state? How would labor be regarded in such a state? Why? Did the Spartan laws look to the good of the individual, the family, or the state? What does each story told of Sparta show as to the influence of her discipline? What was her position among Greek states? What was evidently her ideal?

II. 2. *The Development of the Athenian Constitution.*

a. *Athens before Solon.* 776-594 B.C.

In Athens, before Solon, every family had its own tomb, generally near the house; here and at the family hearth they worshipped together their common ancestor. The following is a prayer offered by a daughter at the tomb of her father: "Take pity on me and on my brother Orestes; make him return to this country; hear my prayer, O my father; grant my wishes, receiving my offerings." If sons were adopted, or daughters married into a family, this was accomplished by teaching them how to share in its worship, which thus became their own. A union of such families formed a *gens* or *clan*, whose members were recognized "by the fact that they performed sacrifices in common." A union of clans formed a *brotherhood*, worshipping some common ancestor or hero. Of such brotherhoods were the four Ionic tribes composed; who, claiming a common descent from Ion, the son of Apollo, and worshipping in common at the shrine of Athena on the Acropolis¹ of Athens, composed the early *city of Athens*; only these tribesmen were her citizens. Even among the tribesmen a distinction had risen between the "well-born" or the *Eupatrids*, as they were called, and the "*Many*," the former claiming to be of purer and nobler Ionic blood than the latter.

The earliest political constitution of Athens was that of the Heroic age; just before the time of Solon, as far as known, it appears as follows:—

¹ The hill-fortress and shrine around which Athens was built.

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Religion.</i>
<i>Chief-archon,</i> a Eupatrid. <i>King-archon,</i> a Eupatrid.		Judges in all family and clan disputes. Judges in religious matters.	Offers sacrifices and decides on religious matters.
<i>War-archon,</i> a Eupatrid. Other <i>archons</i> , ¹ Eupatrids. <i>Areopagus</i> , ² sitting for life, and composed of ex- archons.	Commands in war. Assist the first three.	Judges between citi- zens and strangers. Assist the first three. Decides, proclaims, and judges in re- gard to all the laws of the state; pre- serves such rec- ords as are made of them.	
<i>General Assembly</i> of Ionic tribes- men.	Composes army and navy.	Probably meets to hear the deci- sions of the <i>Areopagus</i> and archons.	Worships together at common shrines of Athena, and honors common ancestor.

STUDY ON *α*.

Our own cities are made up of "wards" or districts, which may be called the units of which the city is composed; in Athens, what units do you find? What bonds of union in each of these units? Which of these bonds was fundamental and essential? Which class of people held the ruling power? Which had but little? What free men in Attica had no power? What fact determined a man's chance for power? What resemblances between the constitution of Athens and that of Homeric times? What great changes had taken place? What class had profited by this change? How had this change probably

¹ All the archons were chosen annually from, and probably by, the Eupatrids.

² In full, the Senate of Areopagus or of Mars' Hill.

affected the influence of the "Many"? If a man were rich but not a Eupatrid, what would be true of his political power? What name will you give to this form of the Athenian government? What view was evidently taken among the Athenians of the state of the soul after death?

*b. The Legislation of Solon.*¹ 594 B.C. (Abridged from Plutarch.)

Solon, being himself of noblest Eupatrid birth, was chosen archon for the purpose of composing the difficulties of the Athenian state. "A saying of his which he had let fall some time before, that 'equality causes no war,' was then much repeated, and pleased both the rich and the poor." The first of his public acts was to free all lands which had been mortgaged and all citizens who had been enslaved for debt, and to enact that in future no Athenian should pledge his own person as security for his debts, nor sell the members of his own family into slavery in order to meet his dues. In confirmation of this measure, the people offered the sacrifice called "Seisachtheia," or the thank-offering for freedom.

In the next place, Solon took an estimate of the estates of the citizens. Those whose yearly income was equal to about 700 bushels of barley he placed in the first class. The second consisted of those . . . whose lands produced between 420 and 700 bushels. In the third class came those who were worth from 280 to 420 bushels, and in the fourth, all those whose income fell below this: thus the Eupatrids and the "Many" often found themselves in the same class.

He next gave Athens the following political constitution: —

¹ This legislation affected none but the Ionian "tribesmen" of Attica.

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Administration.</i>	<i>Religion.</i>
<i>Archons</i> : elected from Solon's first class.	Duties and divisions of labor as before.			
<i>Areopagus</i> : composed of ex-archons.		Guards the constitution.	Has a general oversight of the state; punishes men of idle and dissolute life.	Has a general oversight of religion.
<i>Senate</i> : Four hundred Ionians, elected from the first three classes of Solon.		Prepares measures for public assembly.	Convokes general assembly and executes its decrees.	
<i>General Assembly</i> of all four classes. <i>Ecclisia.</i>	Decides on peace and war, and forms army and navy.	Discusses and votes on measures proposed by senate; forms courts of law for judgment of Athenian citizens; judges archons and other magistrates on their leaving office.	Elects archons and senators.	

To this constitution Solon added the following laws: that any one, without children, might will away his property as he pleased; that no one should be obliged to maintain his father, if the latter had not taught him a trade; that trades should be honorable, and that the Areopagus should examine into each man's way of life and should punish the idle; that the privileges of the city should be forbidden to strangers, except such as were forever exiled from their

own country, or those who had come to Attica with their families for the sake of exercising some trade.

He ordered also that women should travel with not more than three dresses and with a limited amount of provision ; and that in the night they should go only in carriages, with torches before them. There should be no mourners hired at funerals, nor should an ox be sacrificed on these occasions, nor more than three garments buried with the body.

Such were the laws of Solon ; and they were written and placed in the citadel where all could see them, and where they were under the care of the divinity of the city.

STUDY ON *b*.

What do you judge to have been those difficulties at Athens which Solon was chosen to "compose" ? Why should the rich have been pleased with his saying about equality ? Why the poor ? What had been one great cause of slavery ? What did Solon make the basis of political power in Athens ?

How did the ease of obtaining power under his constitution compare with the former ease of gaining it ? What new unit appeared in the state ? What was the common bond or mark of the men in each of these units ?

In his constitution what people lost political power, comparatively speaking ? Who gained it ? What part of the state gave power ? What part exercised it ? What class must be favored by those who wished to exercise power ? What name will you give to this new form of government at Athens ?

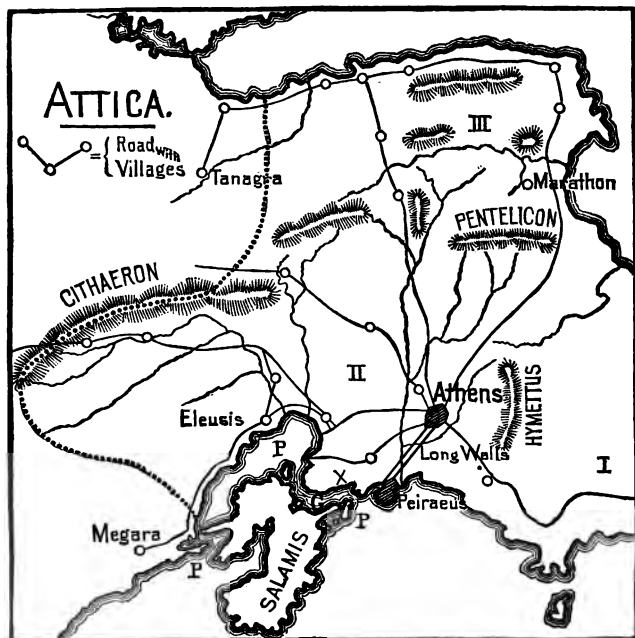
What would be the effect of these laws on trade and industry ? Which laws of Solon would not be endured among us ? Why ?

What great difference do you notice between the laws of Solon and those of Lycurgus ? In spirit ? In aim ? In both cases, were their greatest changes political or social ?

c. The Tyranny of the Pisistratids. (Abridged from Plutarch and Herodotus.)

Shortly after the new constitution of Solon was given to Athens, three contending parties appeared in the state :

the party of the Shore, the party of the Plain, and the "Mountaineers," among which last was a multitude of poor laborers. The leader of the Mountaineers was Pisistratus.



- I. The dwelling of the party of the Shore. II. The dwelling of the party of the Plain. III. The dwelling of the "Mountaineers." P P P. Position of Persian fleet after message of Themistokles at opening of the battle of *Salamis*. G. Position of Greek fleet at the same time. X. Throne of Xerxes. Peiræus = the port and harbor of Athens.

of one of the oldest Eupatrid families, related to Solon, and in his manners "remarkably courteous, affable, and liberal. He had always two or three slaves near him with bags of

silver coin; when he saw any man looking sickly, or heard that any died insolvent, he relieved the one, and buried the others at his own expense. If he perceived people melancholy, he inquired the cause, and if he found it was poverty, he furnished them with what might enable them to get bread, but not to live idly. Nay, he left even his gardens and orchards open, and the fruit free to the citizens." One day Pisistratus came into the market-place, having intentionally wounded himself and his mules, and told the people that he had been attacked by his enemies. "Upon this, the multitude loudly expressed their indignation . . . and a General Assembly being summoned," a motion was carried that Pisistratus have a bodyguard of fifty clubmen; nor did the people "curiously inquire" into the number employed, and presently Pisistratus seized the citadel, and assumed the government of Athens. Herodotus tells us further that he neither disturbed the magistracies nor the laws; but presently the parties of the Plain and of the Shore, uniting, drove him out. "But those who expelled Pisistratus quarrelled anew with one another," and the leader of the Plain, having made terms with Pisistratus, on condition of sharing the power, contrived with him the following plan: They selected a woman of commanding height "and in other respects handsome. Having dressed this woman in a complete suit of armor, and placed her on a chariot, . . . they drove her to the city, having sent heralds before, who . . . proclaimed . . . 'O Athenians, receive with kind wishes Pisistratus, whom Athena herself . . . now conducts back to her own citadel;' . . . and a report was presently spread among the people that Athena was bringing back Pisistratus; and the people in the city, believing this woman to be the goddess . . . received Pisistratus." Not long after, however,

the parties of the Plain and the Shore again combined against his power; and Pisistratus, hearing of it, withdrew from the country for ten years, and collecting as much money as possible, hired mercenary forces,¹ with which he marched against the Athenians and overcame them.

Thus Pisistratus, having for a third time possessed himself of Athens, secured his power more firmly, both by the aid of mercenary forces and by revenues, drawn in part from the Athenians and in part from the silver mines on the Strymon.

His power being thus established, he introduced new festivals to the gods and improved the old; invited to Athens the greatest poets of Hellas; collected the Homeric poems; gave the public access to his library of manuscripts; adorned the city with new buildings; supplied it with water; improved the roads of Attica; improved the culture of the olive; and preserved the forms of the Solonian constitution, he himself being always chosen the first Archon. At his death, he was succeeded by his sons, who ruled in the same way. But the murder of one of them by a conspiracy of young Athenians caused the other to govern harshly and suspiciously, and to form an alliance with Darius, the king of Persia, in order that he might have help to uphold his power in Athens.

About this time the Delphian temple was burnt, and the rich and powerful Athenian family of Alcmaeonids, that had led the party of the Plain, and had been in exile during the Pisistratid tyranny, took the contract for rebuilding it; and "they constructed the temple in a more beautiful manner than the plan required, and . . . built

¹ Men hired to fight for others beside their fellow-countrymen.

its front of Parian marble. Accordingly, these men . . . prevailed on the oracle, . . . when any Spartans came to consult at Delphi, . . . to propose to them to free Athens from the Tyranny. The Lacedæmonians, since the same warning was always given them, sent . . . an army to expel the Pisistratids, . . . though they were united to them by ties of friendship; for they considered their duty to the god greater than their duty to men. Thus the Athenians were delivered," and Hippias, the son of Pisistratus, becoming an exile, fled to the court of Darius, the king of Persia.

STUDY ON c.

What fact given on the map shows that Athens was the centre of Attica? Name all the means which Pisistratus possessed or employed for gaining power. Which of these means had he a perfect right to employ? Which were wrong? What right and what wrong means did he choose? How did the constitution of Solon help him? What relation between his tyranny and the spirit of that constitution? What elements of strength existed in the party of the mountaineers? Why should the mountain-men all go together, and the men of the plain do the same? Why will a party of poor men be more ready for revolution and change than one of rich men? What faults on the part of the Athenians allowed Pisistratus (*a*) to establish and (*b*) to maintain his tyranny? What *really* sustained the power of Pisistratus? What *nominally*, and according to the constitution, sustained it? What suspicious circumstance appears in this story concerning Delphi? What additional confirmation of the strength of Sparta? What resemblances between this tyranny and those before noted? Of what use was this tyranny to Athens?

d. *The Legislation of Clisthenes.* About 500 B.C.

The Pisistratids having been expelled, Clisthenes, one of the Alcmaeonid family, became the foremost man in Athens, and proposed a new constitution, which was accepted by the people, and consented to by the Delphic oracle.

The Athenian state had hitherto consisted simply of those who had been born into the four Ionic tribes; now it was to consist of all the free-born native inhabitants of Attica, divided into ten new tribes according to their places of residence. Each tribe took its name from some native hero, in whose honor it built a chapel, where the new tribesmen worshipped and held their sacred feasts in common. Each tribe was composed of demes, or parishes; the demes of the same tribe, however, were not all together,

a	b			a		b
a		c	c			
	b		b			
c		a				
			c			c
a	c		b			
	a			b	c	

though all the men of the same parish were in the same tribe. The accompanying diagram will explain: let the large square represent Attica, and the small squares the demes; demes "a," we will say, belong to the first tribe, demes "b" to the second, "c" to the third, etc. Each

deme managed its own local affairs; for those of Attica, all the demes met by tribes in Athens, where they formed the general Assembly, or *Ecclesia*. The following table shows the new constitution.

Parts of the State in	War.	Law.	Administration.
<i>Archons</i> , chosen by lot from three upper classes of Solon.	As before, but subordinate to new constitution.		
<i>Strategi</i> : ten generals, one from each new tribe, annually elected from three upper classes of Solon.	Command the army in turn.		Convoke <i>Ecclesia</i> .
<i>Areopagus</i> , as before.		As before.	
" of five hundred; in each new annually elected.	Deliberates on foreign affairs.	" "	Convokes <i>Ecclesia</i> .

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Administration.</i>
<i>Ecclesia</i> : all adult free-born inhabitants of Attica.	Composes the army and navy.	Adopts or rejects, after public discussion, proposals of Senate and magistrates; judges and ostracizes. ¹	Elects officers and senators, adopts new citizens into the Attic state.

¹ Clisthenes introduced the "ostracism." If any man seemed to be gaining great power among the people, the Senate announced that the Ecclesia would shortly be called to pass a vote of exile against some citizen, no name being announced. Should 6000 votes be cast against the same man, he must go into exile for ten years. A smaller number passed for nothing.

On the day when the Ecclesia met, from the early morning "the priests walked around the Pnyx [the meeting-place of the Ecclesia] immolating victims and calling down the protection of the gods. . . . An altar stood near the speaker's stand. When all were seated, a priest proclaimed: 'Keep silence, religious silence; pray the gods and goddesses that all may pass most prosperously in the Assembly.' Then the people . . . replied: 'We invoke the gods, that they may protect the city.'"

The public income was paid over to "ten treasurers of the goddess Athena," one chosen from each tribe; and the treasury was the inner chamber of the Parthenon, the temple on the Acropolis.

STUDY ON *d*.

What is the unit in the constitution of Clisthenes? What places a man in this new unit? What interests and duties have these new tribesmen in common? in other words, what bond of union in this

new unit? Compare the distribution of political power under Clisthenes and under former Athenian constitutions. Compare with the Spartan constitution in this respect. What element appears in Athenian warfare not seen in Spartan? Compare the three Athenian constitutions in regard to equality; justice; democracy; the worth of the individual man; size of state entering into each. Illustrate each answer by facts. What Athenian experience may have suggested the ostracism? The separation of the demes of the same tribe? What name will you give to this constitution of Clisthenes?

What one thing appears as a bond of union in all the constitutions? What political term derived from *deme*?

C. STUDY ON PERSIAN WARS, 490-479 B.C.

- I. First Persian War: Darius against the Greeks, 490 B.C.
- II. Interval of Preparation, 490-480 B.C.
- III. Second Persian War: Xerxes against the Greeks, 480-479 B.C.

Chief contemporary authority: *Herodotus*. Other chief original authority: Plutarch's Lives of Themistocles and Aristides. Chief modern authorities: Grote, Curtius.

Note on the Map.— Each of the divisions of the Persian Empire was called a satrapy, and was ruled by a satrap who was appointed by the king and who could manage the satrapy as he pleased, if he only kept the peace and sent the king the soldiers and the tribute money due. In the time of Clisthenes, Darius was king of the Persian Empire and received from it more than \$20,000,000 of tribute every year.

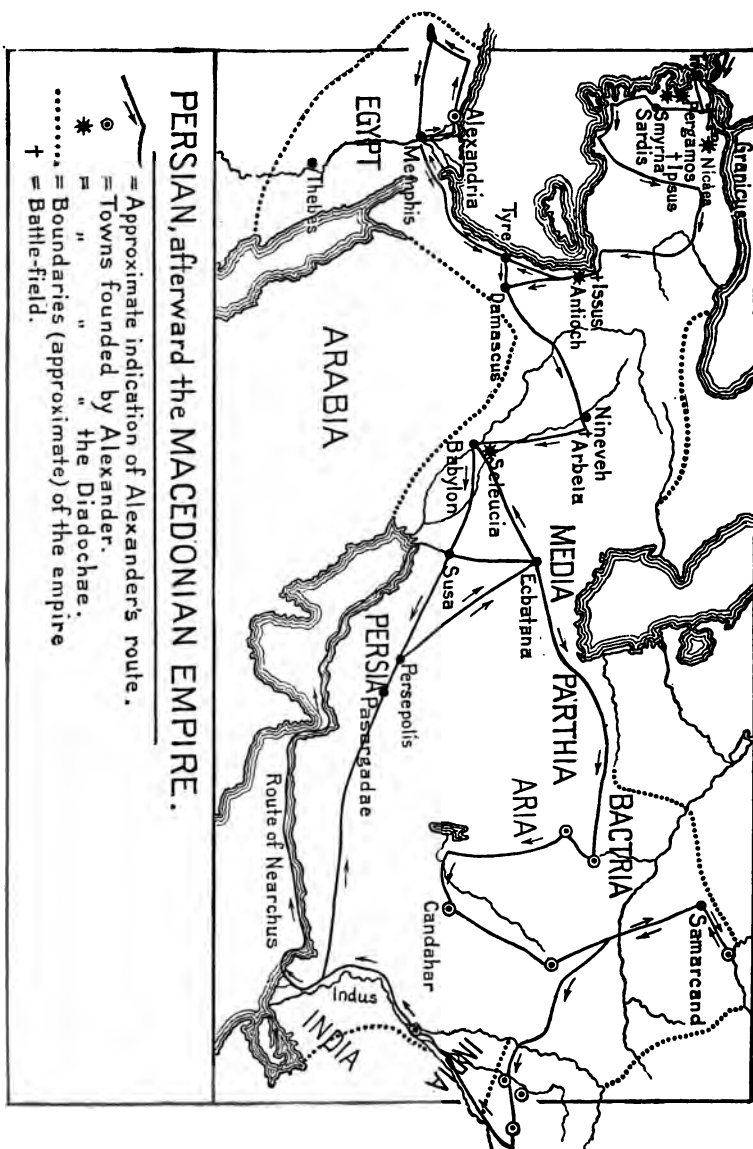
STUDY ON MAP AND NOTE.

Compare the Persian Empire with Greece and the Greek colonies in regard to amount and distribution of territory. What does the distribution of territory indicate in regard to the leading occupation in each case? Compare the population of the Greek and Persian territories in regard to civilization. What unity did the Persian possessions lack which the Greek possessed? What unity did they possess that the Greek lacked? To whom was the Persian Empire valuable? For what? What was the special value of Phœnicia?

Of Egypt? Of the Tigro-Euphrates valley? To whom were the Greek territories valuable? In case of war, who would be most interested in it on the Persian side? On the Greek side?

I. *Account of the First Persian War.* (Abridged from Herodotus.)

During the reign of Darius, "some of the opulent men [aristocrats] were exiled from Naxos by the people [democrats], and . . . went to Miletus," asking aid; but the Tyrant of Miletus advised them to ask it of Persia. When the request came to the ears of Darius, and he heard that Naxos was "beautiful and fertile . . . and in it was much wealth and many slaves," he decided to give the exiles aid. But this expedition sent against the Naxian democrats was unsuccessful, and the Tyrant of Miletus, who had promised King Darius rich returns from it, feared that now he would lose his power, if not his life. So "he established an equality in Miletus, in order that the Milesians might more readily join him in revolt." In other Ionian cities, also, he expelled the Tyrants, and established democracies. Sailing then for Sparta, he asked for their alliance, using words like these: "That the children of Ionians should be slaves instead of free is a great disgrace and sorrow." But the Spartans turning a deaf ear, he sailed to Athens, making the same request. Now the Athenians had already declared the Persians their enemies, because the Persian ruler at Sardis had ordered them to take Hippias again as Tyrant. When the Milesian (Aristagoras), therefore, asked for help against the Persian, the Athenians voted, in public assembly, twenty ships for the aid of the Ionians. Thus Darius became hostile to the Athenians, and, having put down the Ionian revolt, resolved to conquer them. But first he sent heralds to the various Grecian cities to demand earth and water as tokens of submission by land and sea; and the



islanders and many Greeks of the continent gave what was asked; but Athens and Sparta threw the heralds, the former into a pit, the latter into a well, and told them to take their earth and water thence. So Darius sent against them an army and a navy; and with them came Hippias, the Pisistratid. He it was who advised the Persians to land at Marathon, where the ground was good for the Persian cavalry. "The Athenians . . . also sent their forces to Marathon; and ten generals led them, of whom Miltiades was the tenth. . . . But first, while the generals were yet in the city, they despatched a herald to Sparta. . . . On coming into the presence of the magistrates, he said, 'Lacedæmonians, the Athenians entreat you to assist them, and not to suffer . . . [them] to fall into bondage to barbarians.'" The Spartans, however, though willing to help Athens, "were unwilling to violate their law; for it was the ninth day of the month; and they said they could not march out" until the full of the moon.

Meanwhile the Persians had landed, and the Athenians and their allies were arrayed against them in a place sacred to Hercules; but the generals were divided about giving battle, half counselling surrender; but the war-archon had the casting vote; him, therefore, Miltiades addressed: "'If the Athenians succumb to the Medes [Persians], it has been determined what they are to suffer when delivered up to Hippias; but if the city survive, it will become the first of Grecian cities. . . . All these things . . . depend on you.' . . . Miltiades, by these words, gained over the war-archon, and . . . it was determined to engage." On the motion of Aristides, also one of the ten strategi, the other generals resigned their right of command to Miltiades alone. "The Athenians being drawn up in battle array, and the sacrifices offered being pleasing to the gods, they advanced against the barbarians in

double-quick time." The battle was long and hard-fought, but the Persians, although at least 100,000 strong, while the Athenians were but 10,000 men, were driven back to their ships; embarking, they wished "to anticipate the Athenians in reaching the city. . . . But the Athenians . . . were . . . beforehand"; so the barbarians "sailed away for Asia," and the first Persian war was ended.

STUDY ON I.

Who or what decides on what shall be done in the Persian Empire? What sort of a government will you name that of Persia? What is the aim of Persian conquest? Prove it. Who or what decides on what shall be done in the various Grecian states? What are the aims of the war on the Greek side? What is the political unit on the Greek side; that is, how much of the Greek territory and population act together in the matters of war, of peace, of alliance? What is the unit on the Persian side? What forms of government appear in the Greek cities at this time, and by whom is each supported? Instances. Why does the Tyrant of Miletus fear he will lose his power or life? How will "establishing equality" help him? What city ranks first in Greece? Proof. What next? Proof. What spirit in the Athenians makes them hostile to Persia? What party in Athens will favor Persia? What city has the most sympathy with other Greek cities? Proof. What part of the new Athenian constitution do we see tested in this war? To what does it owe its success? What good characteristic does Sparta show when Athens asks her for help? What is your opinion of it in this particular case? If Persia had conquered, who would have governed Athens? What advantage would Persia probably have gained in this event? What qualities are displayed by the Athenians in the Battle of Marathon? by the Athenian generals? Comparing Athens and Persia, why should Athens beat? Write a comparison between Persia and Hellas at 490 B.C.

II. *Account of Interval of Preparation.* (Abridged from Herodotus.)

From the day of Marathon to the invasion of Xerxes, the two men most prominent in Attica were Aristides

and Themistocles. The former represented the aristocratic, the latter, the democratic elements at Athens; the rivalry of their partisans so threatened the prosperity of the city, that they appealed to the ostracism, by which Aristides was sent into exile.

It was during this time that the Athenians had a surplus in the treasury, and the Ecclesia was about to vote its equal division among all the citizens; but Themistocles persuaded them instead to add two hundred ships to their navy, arguing that thus they might better prosecute the war than going on with Ægina, and also be better prepared for any new contest with Persia. He also indicated a better harbor for Athens, which might be well defended by the use of some of the extra funds.

Meanwhile, Darius had died; but his general, Mardonius, was constantly urging his son and successor, Xerxes, to lead an army against Athens, and the Pisis-tratids urged him no less. So his satraps gathered troops diligently for three years from all parts of the Empire, and in the tenth year from Marathon, Xerxes marched towards the Hellespont with more than 1,000,000 men of Asia and Africa. "On his arrival at Sardis, he . . . sent heralds to Greece to demand earth and water . . . but he sent neither to Athens nor Lacedæmon." The Athenians at this juncture asked the advice of Delphi, and were told that they must "inspire their minds with courage to meet misfortunes." Deeply dejected, they sent once more to the oracle, and received the answer that Zeus could not be propitiated, that the Athenians must withdraw from the forces advancing against them, but that Zeus gave a "wooden wall" as an impregnable defence, and that "divine Salamis" should cause many men to perish. Themistocles interpreted this to mean that the Athenians

should make no defence on land, but should carry their gods, their families, and their goods to Salamis, while they themselves should retreat to the "wooden walls" of their ships and meet the Persians by sea. He further said that Salamis was called "divine" because there the Persian hosts would meet destruction. This interpretation was accepted, and it was decided to abandon Attica for the straits and the island of Salamis. (See map, p. 66.)

Themistocles also proposed, and the Ecclesia voted, to revoke all decrees of banishment or ostracism, especially that against Aristides. It was now thought best to call a general Hellenic congress, and while the king was yet at Sardis, "the Greeks who were better affected towards Greece met together [at the Isthmus] . . . and determined all existing enmities and quarrels with each other." Thus Ægina and Athens made peace; but Argos, being hostile to Sparta, took no part in the council. Ambassadors were sent even to Sicily to ask the Sicilian Greeks to join the Lacedæmonians, the Athenians, and their allies; but the Tyrant of Syracuse would only consent on condition of having the command of the war, which neither Athens nor Sparta would allow, and so they missed the help of Sicily. The Corcyræans were also asked, and promised help; and preparing their sixty ships, they drew near to the Peloponnesus, but there anchored and watched how events would turn, thinking, if the Persians won, they should get good terms, as not having opposed them; while to the Greeks they excused themselves on account of contrary winds, which, they said, delayed them.

As to the leadership by sea, "from the first there had been a talk . . . that it would be proper to trust the navy to the Athenians. But as the allies opposed, the Athenians gave way, deeming it of high importance that Greece should be saved."

It was also decided at this congress that Greece should make her first stand against Xerxes at Thermopylæ.

Meanwhile Xerxes advanced to the Hellespont, which had been bridged by the Phœnicians and Egyptians; but a storm had broken the bridges up; whereupon Xerxes had the engineers beheaded, and the Hellespont scourged with 300 lashes, while it was thus addressed: "Thy master inflicts this punishment upon thee, because thou hast injured him . . . and King Xerxes will cross over thee whether thou wilt or not." New bridges were then built and the army crossed them "under the lash": the passage occupied seven continuous days and nights. In Thrace, the army was numbered, and Herodotus tells us that the land forces alone amounted to more than 1,500,000; there were in this army Medes and Persians, armed with spears, bows, and daggers; Assyrians, with spears, daggers, and clubs knotted with iron; Scythians, with bows, daggers, and battle-axes; Arabians and Hindoos with bows and arrows; Ethiopians, painted for battle, half in red and half in white, who had arrowheads of stone. Herodotus names more than forty different nations or tribes in the army, and more than twelve on the 1200 ships of the fleet.

Provisions had been ordered long beforehand for this host; heralds had been sent along the route, and everybody "made flour and meal for many months . . . fattened cattle . . . fed land and water fowl in coops and ponds"; even then, it does not seem that the army was fed more than once a day. As Xerxes marched through Thrace and Macedonia, the tribes submitted without attempting resistance. In Macedonia he received the heralds who had been sent out to demand earth and water from the Greek cities. Many had submitted, and "against these the Greeks who had engaged in war with the barbarians

made this solemn oath: . . . 'Whatever Greeks have given themselves up to the Persian without compulsion, shall, so soon as their affairs are restored to order, . . . be compelled to pay a tithe to the god at Delphi.'"

STUDY ON II.

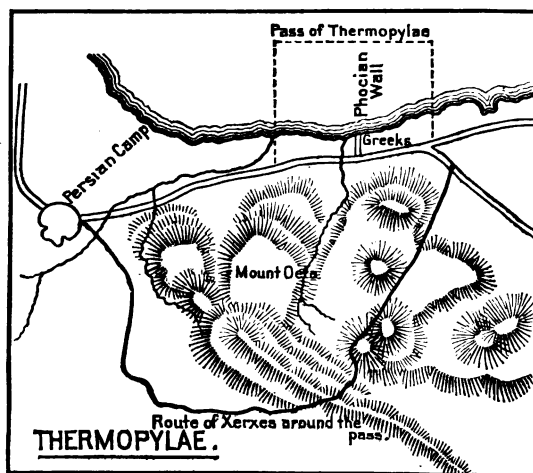
What sort of a power does Themistocles wish to make of Athens? What geographical facts favor this policy? What provision of the Clisthenean constitution appears at work in this interval? What advantage does it give the state? What new Greek organization appears during this time, and what has produced it? In order to carry any political or military measure at Athens, what is necessary? What is necessary to accomplish it in Persia? What characteristics shown by the Athenians in the various incidents of the interval? What by Themistocles? What spirit is displayed by the Tyrant of Syracuse? By the Corcyraeans? The Argives? What new proof have we that Hellas is composed of independent states? What power in Greece is acknowledged to have a right to hold any individual Greek state responsible? Name two occasions in which Athens probably saves Greece during this time. How does she do it each time? How are the forces of Xerxes governed? How is his army a strong one? How weak? How does he conquer Thrace and Macedonia? What Greek city is alone able to meet the Persian fleet?

III. *Account of Second Persian War.* (Abridged from Herodotus.)

1. According to the decision of the Hellenic congress at the Isthmus, a force of Greeks was sent to await the Persians at Thermopylæ. This force consisted of 300 Spartans and about 5000 other Greeks, whom Leonidas, king of Lacedæmon, was commanding. The Spartans sent so few because a religious festival was then being held, and, moreover, it was the season of the Olympic games. Xerxes having been informed of this, asked what could be the reward for which they so earnestly contended in these games. On being answered, "An olive-wreath,"

one of his nobles standing by exclaimed, "Heavens, Mardonius, against what kind of men have you brought us to fight, who contend not for wealth but for glory!"

Arriving near Thermopylæ, Xerxes "let four days pass, constantly expecting the Greeks to take to flight. But on the fifth day, . . . being enraged," he sent men against them "to take them alive"; so many of the Persians, however, fell, that the king saw that he had "many men,



but few soldiers." Thereupon he sent his choicest warriors; these, too, were beaten back with great loss.

While the king was in doubt what next to do, a Malian Greek informed him of a mountain path around the pass. Along this way the Persians marched all night. "Morning appeared, and they were on the summit of the mountain. . . . To those of the Greeks who were at Thermopylæ, a priest, having inspected the sacrifices, first made known the death that would befall them," and shortly news came

of "the circuit the Persians were taking. . . . Upon this, the Greeks held a consultation, and . . . some departed and . . . others prepared to remain." Among the latter were Leonidas and the Spartans, who "could not honorably desert the post which they originally came to defend." Nor did Leonidas fear for Sparta, but thought by remaining to gain glory for himself and safety for her; since the Delphic oracle had already foretold that, in this war, either Sparta or her king must perish. The Thespians also remained with the Spartans.

About noon the fight began. "Great numbers of the barbarians fell; for the officers of the companies flogged their men forward with scourges, thus urging them on; from which it occurred that many fell into the sea, and many more were trampled . . . under foot." Leonidas fell, but the Greeks fought on — with swords when their javelins were broken, with hands and teeth when swords were gone — until, at last, they were overwhelmed with barbarian missiles. "In honor of the slain . . . the following inscription was engraved over them: 'Four thousand from Peloponnesus once fought on this spot with 300 myriads' . . . and for the Spartans in particular was written: 'Stranger, go tell the Lacedæmonians that here we lie, obedient to their commands.' . . . The Delphic Amphictyons are the persons who honored them with these inscriptions. . . . Thus the Greeks fought at Thermopylæ."

STUDY ON I.

What sort of unity had the Persian forces? What sort did they lack? Same of Greek forces. Which side had the best organization for war? How was the other side compensated for this lack? What new proof have we that the object of the Persian Empire was wealth? Why are men that fight for glory worse foes than those who fight for wealth? Why was Thermopylæ well chosen? Why should Xerxes expect the Spartans to flee? Explain the phrase "many men, but

few soldiers." What spirit did Leonidas show? the Spartans? To whom was a leader more necessary, the Persians or the Spartans? Two proofs. Name all the facts in this war that would prove the statement, "The Greeks honored their gods."

2. The Persians, then advancing, wasted the fields and burned the cities as they went; and the Athenians began to send away their families to the islands; the faster, because the priestess announced that the goddess Athena had left the Acropolis.

The fleets of either side had been stationed near Thermopylae, but, on receiving news of the battle there fought, the Greeks sailed for Athens, putting in at Salamis, and the Persians followed. The Grecian fleet, though furnished by Athenians, Isthmians, and Islanders, was under the command of the Spartan Eurybiades, who, after reaching Salamis, quickly called a council of commanders to decide where to engage the Persians; the council decided to retreat to the Isthmus, and there defend Peloponnesus, since Athens was now burned and Attica wasted. An Athenian, however, going to Themistocles, argued that if once the ships left Salamis, no power would keep them from dispersing. Themistocles thereupon begged Eurybiades to call another council, and therein advised the Greeks to remain in the Salaminian Straits rather than retire to the open waters near the Isthmus (see map, p. 66); he reminded them, too, of the words of the oracle concerning "divine Salamis," and finally threatened that if the allies would not remain, the Athenians would at once set sail for Italy, and there found a new Athens. Thus persuaded, the allies remained. "Day came, and at sunrise an earthquake passed over land and sea." The Greeks invoked the aid of the gods, as the Persians "drew up near, taking their stations in silence." News came now that the Persian army was advancing upon the

Isthmus, whereupon the Peloponnesians in the fleet once more called a council, still wishing the ships to retire from Salamis. Themistocles, no longer able to dissuade them, secretly sent word to the Persians to close both ends of the Salaminian Strait, and thus the Persians did, under cover of the night. "While the generals were disputing, Aristides . . . crossed over from Ægina," and called Themistocles out of council, and said, "It is right that we should strive . . . which of us shall do the greatest service to our country. . . . We are on all sides surrounded by the enemy. Go in, therefore, and acquaint them with this." Themistocles replied, "You . . . have brought good news. . . . Know, then, that this . . . proceeds from me. For, since the Greeks would not willingly come to an engagement, it was necessary to force them against their will. But do you . . . announce it to them yourself; for if I tell them, I shall appear to speak from my own invention." Aristides then entered the council, and told them that they were surrounded by the enemy, and must prepare to fight. Themistocles also spoke with rousing eloquence. The poet Æschylus thus describes the battle, which ended in the victory of the Greeks:—

"When now the Day, driving white steeds, filled the wide earth with glory, a shout from the Greeks rang forth, greeted Echo like a song, and Echo answered from the island-rock, inspiring. Then terror fell on the Persian ships and tents; . . . not for flight were the Greeks chanting their solemn pæans, but for proud and daring battle. The clanging trumpet fired their line; instant at the word they smote the roaring brine with dashing oars. . . . Then we heard the mighty shout: 'On, Sons of the Greeks, free your land, your children, and your wives; the temples of the gods and the tombs of your fathers! 'Tis day decides for all.'

" . . . Then ship dashed brazen prow at ship. . . . At first, indeed, the strong stream of the Persian fleet withstood the

onset; but we were massed within the strait, while they, awkwardly crowding, struck each other with their brazen beaks; . . . but the Greeks were skilfully smiting them round about on every side. . . . The shores and rugged rocks were lined with dead. . . . Never fell in a single day so many men."

STUDY ON 2.

Why are the Athenians in greater haste to leave Athens because the goddess has left? What reason is there to think that the Greeks will disperse if once they leave Salamis? What geographical advantage in Salamis? What three different kinds of argument does Themistocles employ to keep the Greeks at Salamis? What spirit is shown by Sparta at this time? Themistocles? Aristides? How do you know which of these men has the greater character for honesty? Who is the real commander at Salamis? What makes him so? What is the point of his sending word to the Persians to close the straits? What does the event of Salamis prove in regard to the policy of Themistocles from 490 to 480?

3. After Salamis, the Greeks divide the booty, dedicating the first fruits of their victory to Delphi. Xerxes hastily returns to Persia, leaving picked forces with Mardonius, with which to "reduce Greece to slavery." After wintering in Thessaly, Mardonius marched into Greece. Before starting, he sent ambassadors to the Athenians, hoping to make them his allies, and promising them forgiveness, the restoration of their lands, and the rebuilding of their temples, if they would but be friendly to the Great King. Sparta, fearing lest Athens might yield, also sent her an embassy, promising aid in case of war. To the Persian messenger, the Athenians replied, "We will defend ourselves in such manner as we are able. But do not attempt to persuade us to come to terms with the barbarians, for we will not be persuaded. Go, then, and tell Mardonius that . . . so long as the sun shall continue in the same course as now, we will never make terms with Xerxes, but

will go out to oppose him, trusting in the gods, who fight for us." To the Spartans they answered, "There is not so much gold anywhere in the world, nor a country so preëminent in beauty and fertility as to persuade us to side with Persia in enslaving Greece. For there are many and powerful considerations that forbid us to do so, even if we were inclined. First and chief, we must avenge to the uttermost the images and dwellings of the gods now burned and laid in ruins. . . . Secondly, the Grecian race being of the same blood, and of the same language, and having the temples and sacrifices of the gods in common . . . for the Athenians to betray these would not be well. Know, therefore . . . that so long as one Athenian is left alive, we will never make terms with Xerxes."

Mardonius, receiving this answer, advanced towards Athens. On reaching Thebes, the Thebans advised him not to fight the Greeks, but to "send money to the chief men in each city," and thus "split Greece into parties, and . . . subdue those not on your side." Mardonius, however, did not take this advice, but marched on and met the Greeks in battle at Plataea. In this battle the Spartans held one wing, while the Arcadians and the Athenians each claimed the honor of leading the other; the Arcadians because they had always had it, the Athenians because of their deeds, especially at Marathon. But the Athenians left it to the Lacedæmonians, saying, "'It is not becoming on such an occasion as this to contend about position. . . . Command us as ready to obey.' . . . And the whole army of Lacedæmonians shouted out that the Athenians were more worthy to lead the wing than the Arcadians." Sacrifices having been offered by either army, the battle began. In this fight Mardonius fell, and the Greek victory was complete. A tenth of the rich spoils was given to Delphi. Thus the army of Xerxes

was finally overthrown, and on the same day his fleet was beaten by Greek ships at Mycale. These two battles effectively broke the strength of the Persian.

STUDY ON 3.

How does Mardonius try to conquer Athens? What makes him naturally suppose this plan would succeed? What three feelings are shown by the Athenians? What do they name as the bonds of Hellenic union? Who puts Greece in the greater danger, the Thebans or Mardonius? Why? What reason have the Thebans to give the advice they do? In the Battle of Plataea, what spirit is shown by the Athenians? What proofs have we that war is a religious act among the Greeks?

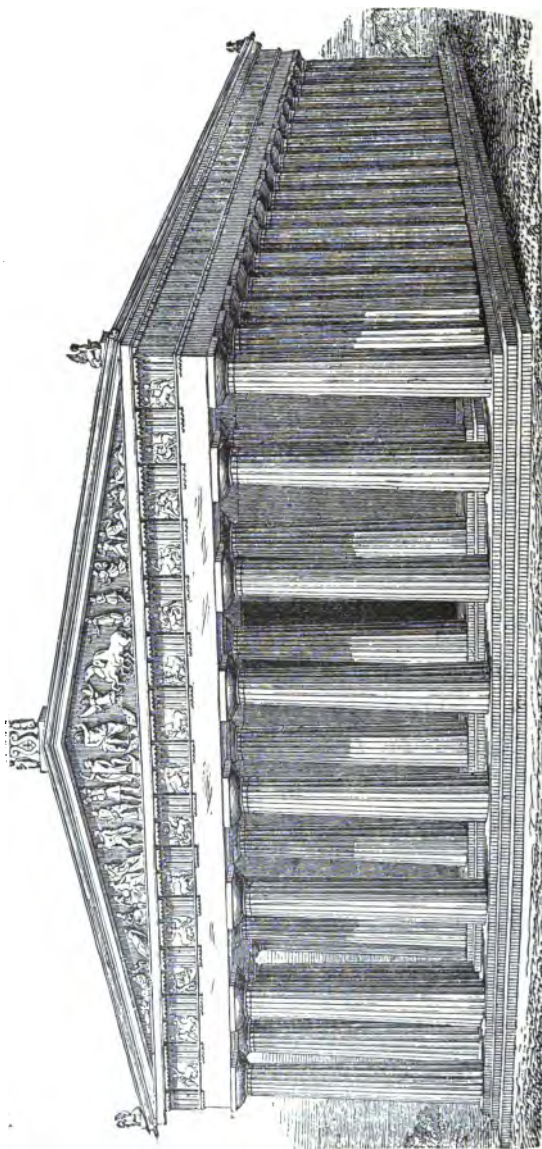
In General.—In what cases in the Persian wars does the Greek action depend on single men? How are these men able to accomplish their will? What is the use of the Battle of Thermopylae? What city of Greece deserves the lead at the close of the wars? Why? What results of Greek organization appear in the Persian wars? (a) at Thermopylae? (b) at Salamis?

D. STUDY ON THE ATHENIAN LEADERSHIP (AGE OF PERICLES), 479-431.

Chief contemporary sources: Herodotus, Thucydides; the plays of Euripides, Aristophanes, and the other literary remains of the period; the monuments and remains of Athens,—notably the Parthenon, the temple erected on the Acropolis in honor of Athene, and the fragments of Parthenon sculpture known as the "Elgin marbles," and now in the British Museum.

Other original sources: Plutarch, Xenophon, Aristotle, Plato, and the extant writings of the philosophers, orators, and sophists of the generation succeeding this age.

Chief modern authorities: Grote, Curtius, Lloyd.



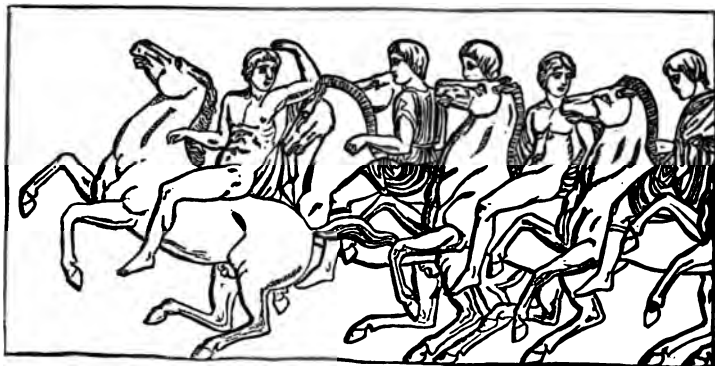
THE PARTHENON, OR TEMPLE OF ATHENA.

Built for the Athenians on their Acropolis by Phidias, under the direction of Pericles ; made of marble from Pentelicon ; nearly 250 feet in length and about 100 feet in breadth.

1. *Summary of Principal Events.* (Quotations from Thucydides unless otherwise indicated.)

Battles of Plataea and Mycale; after Plataea, Aristides proposed a general Hellenic confederacy against the Persians; to this the Greeks consented. After Mycale, the Samians, Chians, and Lesbians were admitted into this confederacy, and the allied Greeks sailed for the Hellespont; all save the Peloponnesians . . . who decided to sail away home. Under the lead of the Athenians, the allies recovered Lesbos.— State

479
to
478.



SCULPTURE FROM THE PARTHENON FRIEZE.

offices were opened to all classes of Athenian citizens. — The Athenians “set to work rebuilding the city and the walls. . . . The Lacedæmonians would rather themselves have seen neither the Athenians nor any one else protected by a wall; and their allies dreaded not only the Athenian navy, . . . but also the spirit which had animated them in the Persian war. So the Lacedæmonians asked them not to restore their walls.” But the Athenians, “men, women and children,” urged on and advised by Themistocles, completed them, before the Spartans could prevent. The

spoils of Mycale were devoted to adorning public gardens and porticoes.

477
TO
467. The Hellenic allies under the lead of the Spartan king, Pausanias, sailed for Byzantium, which they recovered from the Persians. But Pausanias had already begun to be despotic, and "the allies were offended . . . and had recourse to . . . the Athenians, begging them to be their leaders. . . . Thus the Athenians obtained the leadership. They immediately fixed which of the cities should supply money and which . . . ships for the war against the Barbarian." Aristides, then commander of the Athenian fleet, was chosen by desire of the allies to determine the amount and manner of this tribute for each. "Then was first instituted at Athens the office of Hellenic Treasurers, who received the tribute. . . . The island of Delos [sacred to Apollo] was their treasury, and the meetings of the allies were held in the temple there. The allies were at first independent, and deliberated in a common assembly under the leadership of Athens."

Cimon, son of Miltiades, then took command of the allied fleet, and freed the northern coast of the Ægæan from the Barbarian.

The treasury was transferred to Athens, and many of the allies began to pay in money instead of in men and ships.

The island of Scyros, with its fine harbor, was rid of pirates and settled by Athenians.

467
TO
461. The Naxian allies revolted, and the Athenians "made war against them. . . . This was the first of the allied cities which was subjugated contrary to the agreement." About the same time, the Thasian allies revolted, quarreling with Athens concerning their rights to a market and some mines near by. Athens

subduing them, compelled them to pull down their walls, deliver up their ships, pay tribute, surrender their claims to the mine and the market. — Pericles carried the measure of the "Theoricon," by which every Athenian citizen might obtain from the public treasury, now well-filled by the allies, the money necessary to attend the theatre. The citizens now also began to receive pay for serving in the army and in the courts.—The Helots, aided by the Messenians, revolted against the Spartans.

The Spartans, hard pressed, called to their aid the Athenians, who sent them a force under Cimon; but after its arrival, the Lacedæmonians, "fearing the boldness and the progressive spirit of the Athenians, and moreover considering that they were of a different race from themselves, dismissed them alone of all the allies." The Athenians therefore broke their alliance with Sparta, and ostracizing Cimon, who had persuaded them to send her aid, followed rather the lead of Pericles, joined themselves to the enemies of Sparta abroad, and reduced the power of the Areopagus at home.

The Phócians attacked towns in Doris and took control of the Delphic oracle; the Spartans interfering, restored the Doric towns and Delphi to their previous possessors, strengthened the Oligarchs of Thebes and the neighboring towns, and occupying the fortress of Tanagra, threatened Athens. At their departure, the Athenians at once restored the democrats of the Boeotian towns to power. Soon after, the Æginetans came to terms with the Athenians, "dismantling their walls, surrendering their ships, and agreeing to pay tribute."

The Messenians and Helots were conquered by Sparta; the Messenians, banished from Peloponnesus, were settled by the Athenians in one of their own towns.

461
TO
450.

458
TO
456.

450
to
435.

Five years' truce between Athens and Sparta.— Pericles proposed a Pan-Hellenic convention "to consult about rebuilding the Grecian temples which the barbarians had burnt, and about providing those sacrifices which had been vowed, during the Persian war, for the preservation of Greece, and likewise to enter into such measures as might secure navigation and maintain the peace. . . . It took no effect, however, nor did the cities send their deputies; the reason of which is said to be the opposition of the Lacedæmonians." — About this time new offices were established at Athens, for protecting streets and markets, preserving just standards of weight and measure, and overseeing the storing and sale of grain.

It is reported that the Persians now made peace with the Athenians, promising the independence of the Asiatic Greeks, and agreeing that no Persian ship should appear in the Ægæan or the Bosphorus. — The exiled Theban Oligarchs [aristocrats] fought and defeated the Athenians at Coronea. — Thirty years' peace was agreed upon between Sparta and Athens.

Pericles thoroughly organized the citizen-jury assemblies, and obtained that those who served upon them should be paid by the city from the treasury, now richly supplied by the confederacy.

"Now war broke out between the Samians and Milesians . . . ; and the Milesians being worsted . . . went to the Athenians, . . . some private individuals from Samos itself taking part with them, from a wish to effect a revolution. . . . The Athenians therefore sailed to Samos [Pericles commanding] . . . and established a democracy." The exiled Oligarchs, then hiring troops, returned and re-established their power; but the Athenians, again investing Samos, entirely reduced it, compelling it to "dis-

mantle its wall, deliver up its ships, and pay the cost of the war."

STUDY ON I.

Why were Sestos and Byzantium important to gain? How and when had the Greeks learned this? To which Greek state were they the most important, and why? What was the character of Aristides among the allies? Prove it.

Part of this period is called that of the Athenian leadership, and part that of the Athenian empire; when and why will you apply each term? Why was it necessary for every member of the Confederacy of Delos to be held to that union by Athens? What difference between this and former Hellenic unions? What new bond of union in it? How did Athens obtain leadership? How empire? How did she use her imperial power? Her imperial wealth? What seems to have been the chief occupation of the Athenians? Prove it. What policy adopted by the allies weakened themselves and strengthened Athens? Do you consider the Confederacy of Delos a failure or a success? To whom or what do you attribute this? What party ruled in Athens? What proof of this? How could its leader carry its measures? What measures of this period were characteristic of the ruling party? What inconsistency between the rule of Athens at home and abroad?

What seems to have been the state of affairs everywhere within the cities at this time? What is the attitude of Athens toward these affairs? of Sparta? What is the general relation of the Greek states to each other? to Athens? Where alone do we find a sentiment of Panhellenism? When does this appear?

2. *Summary of Events from 435 to 431.*

The affair of Corcyra and declaration of the Peloponnesian war. — These things occurred as follows: In the city of Epidamnus, a colony of Corcyra, herself colonized from Corinth, the aristocrats were driven out by the democrats; the exiles "went over to the barbarians, and, uniting with them, plundered the remaining inhabitants. . . . These, finding themselves hard-pressed, sent an embassy to

the mother-city, Corcyra, begging the Corcyræans not to leave them to their fate. . . . But the Corcyræans would not listen." The Epidamnians then asked at Delphi if they should send for aid to the Corinthians as being their first founders, and "the god answered that they should. . . . The Corinthians took up their cause, partly . . . because they hated the Corcyræans, who were their own colony, but slighted them and often boasted that they were far superior to the Corinthians by land and sea. Irritated by these causes of offence, the Corinthians were too happy to assist the Epidamnians. . . . Great was the rage of the Corcyræans when they found . . . that the colony had been given up to the Corinthians. They at once set sail . . . and bade the Epidamnians receive the exiled Oligarchs, who had . . . implored the Corcyræans to restore them, appealing to the tie of kindred, and pointing to the sepulchres of their common ancestors. . . . But the Epidamnians would not listen. . . . Whereupon the Corcyræans attacked them." When the Corinthians heard of this, they set sail to help the Epidamnian democrats; but were badly defeated by the Corcyræans, who then "sailed about plundering the Corinthian allies." For two years the Corinthians took the utmost pains to collect a great fleet; "and the Corcyræans, in alarm . . . determined to go to Athens . . . and get what help they could." The Athenians, having "no mind to let Corcyra and her navy fall into the hands of the Corinthians," consented to the alliance, and Corinth was again defeated by the help of the Athenians. The Corinthians, irritated by this and other events, now called for an assembly of the allies at Sparta, and war was declared by the Peloponnesians against the Athenians, unless the latter would restore independence to the allies; on the motion of Pericles, it was answered that they would do this if the Spartans would allow their subject states

the government each desired. Pericles also asked that arbitration, instead of war, should settle their difficulties. As the Lacedæmonians made no reply, both parties prepared for war.

At the opening of this war, the chief allies of the



MOSAIC PATTERN.

From the floor of the temple of Zeus at Olympia. The outside border is a variation of the "Greek Fret," and the inside border a modification of the favorite conventionalized honey-suckle; the central design represents a Triton blowing his "wreathed horn."

Athenians were Islanders and Greeks of the Thracian and Asiatic coasts; with the Spartans stood most of the Peloponnesians, and the states north of the Corinthian Gulf.

STUDY ON 2.

Why did Athens not wish Corinth to have *Corcyra*? What motives appeared in the conduct of each Greek state from 435 B.C. onward? What spirit? What seems to have been the general complaint of the Athenian leadership? of the Spartan? What state showed most *civilization* in the declaration of war? What general geographical difference between the Athenian and the Spartan group of states at the close of this period? What reason can you give for this difference? What geographical advantage has each group? Name the successive steps by which the Peloponnesian War was brought on. What strikes you as its cause? If the affair of *Corcyra* had not occurred, would war have followed? Sustain your opinion.

3. *List of Famous Greeks living 479-338 B.C.*

Those marked with a * belong to the age of Pericles, those with a † to the age of the Peloponnesian War, those with a ‡ to that of the Persian War, and those unmarked to period 400-338.

<i>Name.</i>	<i>Birth, Circumstance, and Training.</i>	<i>Cause of Fame.</i>
<i>Æschylus,*†</i>	Athenian citizen, . . .	Author of sixty or more tragedies founded on Greek myths, except the "Persians," which tells the story of the battle of Salamis. Introduces dialogue and action into dramatic writing.
<i>Æschines,</i>	Athenian citizen; actor, soldier, lawyer's clerk.	Father of extemporary oratory amongst the Greeks; party opponent of Demosthenes before Ecclesia.
<i>Anaxagoras,*</i>	Asia Minor; citizen of Ionian Greek city.	Mathematician and astronomer; asserts mind to be the originating cause of the universe; philosopher.
<i>Aristides,*‡</i>	Athenian citizen of noble family.	Party leader; general and naval commander. (See "Summaries of Events.")

<i>Name.</i>	<i>Birth, Circumstances, and Training.</i>	<i>Cause of Fame.</i>
Aristophanes,†	Athenian citizen. . . .	Author of more than forty comedies, satirizing political and military events, the people and magistrates of Athens, Socrates and the Sophists, ¹ Euripides and other contemporaries.
Aristotle,	Citizen of Stagira, a Greek colony in Macedonia; pupil of Plato.	Tutor of Alexander the Great, afterward public teacher at Athens; writes more than four hundred works on politics, rhetoric, and literature, morals, natural history; philosopher.
Demosthenes,	Citizen of Athens; studied with fine orators.	Speeches before Ecclesia, especially the "Philippics" directed against Philip of Macedon, whose most dangerous enemy was Demosthenes.
Euripides,*	Athenian citizen; finely educated; special athletic training.	Author of seventy-five tragedies, founded on Greek myths and stories, but often adapted to contemporary political circumstances.
Epaminondas,†	Theban citizen of fine family, educated in military tactics, gymnastics, philosophy, literature.	Founder of Theban leadership. (See "Summary of Events.")
Gorgias,†	Sicilian-Greek citizen of noble birth; trained by noted philosophers.	Sophist at Athens; speculator in theology; philosopher; still more famous as a rhetorician.

¹ This name was given at Athens to men who taught for pay; they professed to prepare young men, as Isocrates said, "to think, speak, and act" so as to become influential and typical Athenians.

<i>Name.</i>	<i>Birth, Circumstance, and Training.</i>	<i>Cause of Fame.</i>
Herodotus,*†	Greek citizen of Asia Minor; travelled through Egypt, Phœnicia, Palestine, Tigro-Euphrates valley(?), along the Ægean and Black Sea coasts.	Historian of the conflicts of the Greeks and Persians, embodying in his account many valuable observations on the manners, customs, institutions, beliefs, and ideas of the world of his own day.
Hippocrates,	Greek citizen of Cos; studied medicine and philosophy at Cos; travelled widely; physician and teacher at Athens.	The first to discard superstition and base medical practice on observed facts; wrote on medicine and surgery.
Isocrates,	Rich Athenian citizen; trained in music, gymnastics, literature; pupil of Gorgias. (See p. 97.)	Sophist; pupil of Gorgias; essayist and orator.
Cimon,*†	Athenian citizen of noble birth.	Party leader at Athens; naval commander and general. (See "Summaries of Events.")
Myron,*†	Bœotian; studied with an Argive master-sculptor.	Bronze statues of gods and Olympian victors.

<i>Name.</i>	<i>Birth, Circumstances, and Training.</i>	<i>Cause of Fame.</i>
Pericles,*	Athenian citizen of noble birth; trained in philosophy, oratory, literature, gymnastics, music.	Party leader and orator at Athens; general and admiral. (See "Summaries of Events.")
Phidias,*	Athenian citizen; studied with artists and sculptors.	Designs for the Parthenon and the temple of Olympian Zeus at Olympia; statues of Athena and Zeus, and the "Elgin marbles."
Pindar,*†	Theban citizen of noble family; educated in music and poetry.	Odes in praise of victors in the games; fragments of many other lyric poems. Counted the foremost lyric poet of Greece.
Plato,†	Citizen of Athens; pupil of Socrates; educated in gymnastics, poetry, music.	"Dialogues" upon subjects of mental, moral, and social philosophy; philosopher.
Polycletus,†	Citizen of Sicily; pupil of Phidias.	Statues, mostly of athletes.
Polygnotus,†	Thasian; of a family of artists, who instructed and trained him; adopted citizen of Athens.	Interior painted decorations of temple of Theseus at Athens, and temple at Delphi; chief artist of the famous "Painted Porch" at Athens; chose his subjects from Greek myths.
Praxiteles,	Athenian. . .	Statue of Hermes; portrait-statues of contemporaries; his "Marble Faun" is preserved in copies.

<i>Name.</i>	<i>Birth, Circumstance, and Training.</i>	<i>Cause of Fame.</i>
Simonides,*†	Citizen of Ceos, of good family; trained in music and poetry.	Lyric poet; famous poems on subjects connected with Persian wars.
Socrates,*†	Athenian citizen; son of a sculptor; studied sculpture.	Dialogues with Athenian citizens upon subjects of mental, moral, and social philosophy, touching often upon theology.
Scopas,	Parian; of a family of artists; worked in Athens.	Engaged with three other Attic masters on the Mausoleum; ¹ supposed sculptor of the famous group of Niobe and her children.
Sophocles,*	Athenian citizen, of good family; trained in music, gymnastics, literature.	Author of about seventy tragedies, founded upon Greek myths and stories, with suspected references to contemporary events.
Themistocles,*†	Athenian citizen of good family; trained in gymnastics, oratory, music, poetry.	Party leader and orator at Athens; naval commander. (See "Summaries of Events.")
Thucydides,†	Athenian citizen of good family. . . .	Historian of Peloponnesian war.
Xenophon,	Athenian citizen; pupil of Socrates; soldier of fortune.	Historian and general of the "Retreat of the Ten Thousand"; ² historian of contemporary and other Greek events.

¹ The monument raised by Artemisia, queen of Caria, to her husband *Mausolus*. ² The retreat of ten thousand Greeks employed by Cyrus the Younger, from near Babylon to the coasts of Asia Minor; it was a march of nearly 1500 miles, through a hostile and unknown country (401-400).

STUDY ON 3 AND ON PICTURES.

What seems to be the centre of Greek greatness during this time? What kinds of greatness centred there? What reason have we for calling Greek literature — dramatic, historical, and oratorical — original? Illustrate from each kind. Name three things that seem good



ZEUS OF OTRICOLE.

Late Greek work; possibly after Phidean Zeus.

to you about the Parthenon (p. 88); the Parthenon frieze (p. 89); the Olympic Mosaic (p. 95); the head of Zeus (p. 101); the Venus of Melos (p. 103).

Why should Demosthenes be politically dangerous to Philip?

What are evident ideals of this period? What gives material and impulse to most of the great men of this time? Illustrate from sculpture, architecture, literature, politics. What relation do you note between training and the "cause of fame"? To what class do these men mostly belong? What do you know of free speech in the Athens of this period? Looking over this list and that on p. 51, what studies do you find included under the name of philosophy?

4. Stories and Extracts Illustrative of Period.

a. Character of Pericles. (Plutarch.)

Pericles was of one of the old Eupatrid families, and trained like the ordinary free Athenian, in music, literature, oratory, and gymnastics. Anaxagoras was then in Athens, and this man was "the first who clearly proved that the universe owed its formation . . . to a pure . . . mind. . . . Charmed with the company of this philosopher, and instructed by him in the sublimest sciences, Pericles acquired not only an elevation of sentiment and a loftiness and purity of style, . . . but likewise a gravity of countenance . . . a firm and even tone of voice, an easy deportment, and a decency of dress. . . . We are told, there was brought to Pericles from one of his farms a ram's head with only one horn; and Lampo, the soothsayer, observing that the horn grew strong and firm out of the middle of the forehead, declared that the two parties in the state would unite . . . and invest the power" in Pericles; "but Anaxagoras having dissected the head," discovered the cause of this defect in some internal deformity.

"Such was the solicitude of Pericles, when he had to speak in public, that he always first addressed a prayer to the gods, 'That not a word might unawares escape him unsuitable to the occasion.'"

"As Cimon was his superior in point of fortune, which he employed in relieving the poor Athenians, in providing food for the needy, and clothing the aged, and, besides this, levelling his fences with the ground, that all might be at liberty to gather his fruit, Pericles had recourse to . . . dividing the public treasure . . . by supplying the people with money for theatrical



STATUE OF APHRODITE.

The so-called Venus of Melos (Milo); made in fifth century B.C.; attributed to a pupil of Phidias.

diversions and for their attendance in the courts. . . . As for the mechanics and meaner sort of people, they went not without their share of the public money, nor yet did they have it to support them in idleness. By the constructing of great edifices, they had equal pretensions to be considered out of the treasury . . . with the mariners and soldiers. For the different materials, such as stone, brass, ivory, gold, ebony, and cypress, furnished employment to carpenters, masons, brasiers, goldsmiths, painters, turners, and other artificers; the conveyance of them by sea employed merchants and sailors, and by land, wheelwrights, wagoners, carriers, rope-makers, leather-cutters, pavers, and iron-founders. Thus, by the exercise of these different trades, plenty was spread among persons of every rank and condition."

"Pericles exerted all his interest to have a decree made, appointing a prize for the best performer in music, during the *Panathenæa*; ¹ and as he was himself appointed judge and distributor of prizes, he gave the contending artists directions in what manner to proceed, whether their performance was vocal, or on the lute or lyre."

"The orators of the opposite party raised a clamour against Pericles, asserting that he wasted the public treasure, and brought the revenue to nothing. Pericles, in his defence, asked the people in full assembly, 'Whether they thought he had spent too much?' Upon their answering in the affirmative, 'Then be it,' said he, 'charged to my account, not yours; but let the new edifices be inscribed with my name, not that of the people of Athens.'" Whereupon "they cried out, 'That he might spend as much as he pleased of the public treasure, without sparing it in the least.'"

* * * * *

"Money could not bribe him; he was so much above the desire of it, that though he added greatly to the opulence of the state, which he found not inconsiderable, and though his power exceeded that of many kings and tyrants, some of whom have bequeathed to their posterity the sovereignty they had

¹ The Athenian festival in honor of *Athena*.

obtained, yet he added not one *drachma*¹ to his paternal estate." His family, indeed, "complained of a pittance daily measured out with scrupulous economy."

In the early part of the Lacedæmonian War, Pericles was opposed to the people at Athens, but remained firm "notwithstanding the importunity of his friends and the threats and accusations of his enemies, and notwithstanding the many scoffs and songs sung to vilify his character as a general."

When about to set sail on a naval expedition, "there happened an eclipse of the sun. This sudden darkness was looked upon as an unfavorable omen, and threw the crews into the greatest consternation. Pericles, observing that the pilot was much astonished and perplexed, took his cloak, and having covered his eyes with it, asked him, 'If he found anything terrible in that, or considered it as a bad presage?' Upon his answering in the negative, he said, 'Where is the difference then between this and the other, except that something bigger than my cloak causes the eclipse?'" When dying, Pericles said that the greatest and most honorable part of his character was that no Athenian, through his means, ever put on mourning.

STUDY ON *a*.

Make a list of the qualities and characteristics of Pericles. How many of these helped him attain and keep his power in Athens? How did each do this? Which of these were virtues? How else did he gain and keep power? Did he use any means of which you disapprove? Why do you disapprove? What do we learn of the state of religious belief in Athens from these anecdotes? What was the attitude of Pericles toward religion? of Anaxagoras? What do they teach us of the Athenian people? In what ways did Pericles improve the condition of the common people? Of what use was this to Athens? To the world?

b. *From the Funeral Speech of Pericles over the First Dead in the Peloponnesian War.* (Thucydides, Jowett's translation.)

"But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized;

¹ About 18 cents.

and when a citizen is in anyway distinguished, he is preferred to the public service, not as a matter of privilege, but as a reward of merit. . . . And we have not forgotten to provide for our weary spirits many relaxations from toil; we have our regular games and sacrifices throughout the year; at home the style of our life is refined; and the delight which we daily feel in all these things helps to banish melancholy. Because of the greatness of our city, the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as of our own. . . .

“And in the matter of education, whereas our adversaries from early youth are always undergoing laborious exercises which are to make them brave, we live at ease, and yet are equally ready to face the perils which they face. . . .

“If then we prefer to meet danger with a light heart but without laborious training, and with a courage which is gained by habit and not enforced by law, are we not greatly the gainers?

“We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is a real use for it. To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who takes no interest in public affairs, not as a harmless but as a useless character. . . .

“To sum up: I say that Athens is the school of Hellas, and that the individual Athenian in his own person seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace. . . .

“I would have you day by day fix your eyes upon the greatness of Athens, until you become filled with the love of her; and when you are impressed by the spectacle of her glory, reflect that this empire has been acquired by men who knew

their duty and had the courage to do it, who in the hour of conflict had the fear of dishonor always present to them. . . .

"For the whole earth is a sepulchre of famous men; not only are they commemorated by columns and inscriptions in their own country, but in foreign lands there dwells also an unwritten memorial of them, graven not on stone but in the hearts of men. Make them your examples, and, esteeming courage to be freedom and freedom to be happiness, do not weigh too nicely the perils of war. . . ."

STUDY ON *b*.

Describe the Athenian ideal of character as shown in the "Speech of Pericles." With whom does he contrast Athens in the matter of education? In what particulars do you think the general American ideal of life agrees with the Athenian? Disagrees? On the whole, which ideal do you think preferable? What does Pericles mean by saying that "the whole earth is a sepulchre of famous men"? How is it illustrated by Greek history?

c. The Defence and Death of Socrates.

Xenophon tells us that Socrates, the Athenian philosopher, was condemned to death on the following indictment: —

"Socrates offends against the laws in not paying respect to those gods whom the city respects, and introducing other new deities; he also offends against the laws in corrupting the youth."

When brought before his accusers he defended himself as follows (Plato, Jowett's translation): —

"Let the event be as God wills; in obedience to the law I make my defense. . . .

"Some one will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong, — acting the part of a good man or a bad. . . .

"If you say to me, Socrates, this time we will not mind Anytus, and will let you off, but upon one condition, that you are not to enquire and speculate in this way any more, and that if you are caught doing this again you shall die, — if this were the condition on which you let me go, I should reply: Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practise and teaching of philosophy, exhorting any one whom I meet after my manner, and convincing him, saying: O my friend, why do you who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all? . . .

"I tell you that virtue is not given by money, but that from virtue come money and every good of man, public as well as private. This is my teaching; and if this is the doctrine which corrupts the youth, my influence is ruinous indeed. . . .

"I do believe that there are gods, and in a far higher sense than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and me. . . ."

Then followed the voting for and against the condemnation of Socrates, and by a very small majority he was condemned to death. After this Socrates still continued; "... Now I depart hence, condemned by you to suffer the penalty of death, and my accusers, too, go their ways condemned by truth to suffer the penalty of villainy and wrong: and I must abide by my reward — let them abide by theirs. . . .

"We shall see that there is great reason to hope that death is a good, for one of two things: either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. . . .

"Wherefore, O judges, be of good cheer about death, and know this of a truth — that no evil can happen to a good man,

either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. . . .

"The hour of departure has arrived, and we go our ways — I to die, you to live. Which is better, God only knows. . . ."

Socrates was then taken to prison, whither his disciples often came. On the morning of their last meeting, Socrates is said to have spoken thus: "'I have good hope that there is yet something remaining for the dead, and as has been said of old, some far better thing for the good than for the evil. . . .

"Then the foolishness of the body will be cleared away, and we shall be pure and hold converse with other pure souls, and know of ourselves the clear light everywhere; and this is surely the light of truth. For no impure thing is allowed to approach the pure. . . . But then, O my friends,' he said, 'if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit, not only of their body, but of their own evil together with their souls. But now, as the soul plainly appears to be immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom. . . . Wherefore, . . . what ought we not to do in order to obtain virtue and wisdom in life? Fair is the prize and the hope great.' . . . Soon the jailer entered . . . and handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of color or feature, looking at the man with all his eyes, as his manner was, took the cup and said: 'What do you say about making the libation out of this cup to any god? May I or not?' The man answered: 'We only prepare, Socrates, just so much as we deem enough.' 'I understand,' he said, 'yet I may and must pray to the gods to prosper my journey from this to that

other world. May this then, which is my prayer, be granted to me.'

"Then holding the cup to his lips, quite readily and cheerfully he drank off the poison."

STUDY ON c.

What qualities of character did Socrates show in his defence? What were his religious beliefs? How far were they like ours? How far different? Why was the religious belief of a man a matter of political importance in a Greek state? What was Socrates' ideal of life? What proof can you give that Socrates had a large Athenian following? What qualities of character did Socrates show in his death?

d. *Quotations from the Tragedians.*

"The lips of Zeus know not to speak a lying speech,
But will perform each single word." — *Æschylus*.

"Nor did I deem thy edicts strong enough
That thou, a mortal man, should'st overpass
The unwritten laws of God that know not change."
— *Sophocles*.

"Let those who live do right ere death descendeth;
The dead are dust; mere nought to nothing tendeth."

* * * * *

"For mere high birth I have small meed of praise;
The good man in my sight is nobly born."

* * * * *

"For men of courage and of virtuous soul,
Though born of slaves, are far above vain titles."

* * * * *

"There are three virtues to observe, my son:
Honour the gods, the parents that begot you,
The laws of Hellas. Follow these,
And you will win the fairest crown of honour."

* * * * *

"For when the rabble is strong and falling into rage, it is as hard to quell as a fierce fire. But if one quietly yield, watching well his chance, perhaps it may spend the fury of its blasts and give you your own way as much as you please. For pity and passion are alike inherent in the masses, giving excellent advantage to one who carefully watches his opportunity."

* * * * *

"The populace is a terrible thing when it has evil leaders; but when it has good ones, it always deliberates well."

* * * * *

"God rules as he wills the events that happen to mortals."

* * * * *

"I think not that any of the gods is bad."

* * * * *

"This is more noble, my son, to honour equality, which ever links friends with friends and states with states and allies with allies; for equality is sanctioned by law among men."

* * * * *

"Why dost thou honor so unboundedly that prosperous injustice, royalty, and think so highly of her?"

* * * * *

"All the life of man is full of pain, nor is there any respite from our toil; but whatever state there may be better than this is hid in shrouding clouds of darkness. Fond, indeed, we seem of this glittering earthly life through want of trial of any other and through want of proof of what there is beneath the ground."

* * * * *

"Confidence is seated in my soul that the man who reveres the gods will fare prosperously."

* * * * *

"His state is easiest whose wife is settled in his house, a cipher. . . . A wise woman I detest; may there not be in my house, at least, a woman more highly gifted with mind than women ought to be."

* * * * *

"Silence and modesty are best for a woman, remaining quietly within." — *Euripides*.

e. From the Comedies of Aristophanes. (Frere's translation.)

"*Demus* [the personified Athenian people]. Why, sure, you don't believe in the gods.

Nicias. I do.

Dem. But what's your argument? Where's your proof?

Nic. Because I feel they persecute and hate me; in spite of everything I try to please 'em.

Dem. Well, well. That's true; you're right enough in that.
..."

In the following extract Aristophanes personifies the Athenian *Ecclesia*:—

"He's a man in years.

A kind of a bean-fed, husky, testy character,
Choleric and brutal at times, and partly deaf."

In this same play, the "*Knights*," the following conversation occurs between a sausage-seller and a leading demagogue:—

"*S.S.* Are there any means of making a great man
Of a sausage-selling fellow such as I?

Dem. The very means you have must make you so.
Low breeding, vulgar birth, and impudence, —
These, these must make ye what ye're meant to be.

Tell me truly: are ye allied
To the families of the gentry?

S.S. Naugh, not I;
I'm come from a common, ordinary kindred,
Of the lower order.

Dem. What a happiness!
What a footing will it give ye! What a ground-work
For confidence and favor at your outset!

S.S. But bless ye! Only consider my education!
I can but barely read, — in a kind of a way.

Dem. That makes against ye! — The only thing against ye, —
The being able to read in any way."

STUDY ON *d* AND *e*.

What do the extracts from Euripides and Aristophanes show of the political faults of Athens? Illustrate from the Athenian history. What political virtues do they refer to? What three religious tendencies appear in these extracts and in the account of Socrates? What do these extracts tell us of social life?

In General. — Why is the Age of Pericles thought so great? Why should not such an age have come to Sparta? What reasons can you find for its coming to Athens?

E.F. STUDY ON PERIOD 431-338. — From Opening of the Peloponnesian War to the Battle of Charonea.

Chief contemporary authorities: Xenophon, Demosthenes, Isocrates, Plato.

Other chief original authorities: Plutarch, Diodorus.

Chief modern authorities: Grote and Curtius.

1. Summary of Principal Political, Military, and Naval Events, 431-362.

Peloponnesian War, carried on with varying fortunes and with various combinations of the Greek states under the opposing leaderships of Sparta and Athens. Now a city revolts or changes sides, now enters, now withdraws from the conflict. Persian money often helps the Spartan allies.

431
TO
404.

In 405 occurs the battle of Ægospotami; the fleet of the Athenians is completely defeated, and the states formerly allied with and subject to her submit to Sparta. Athens herself holds out, though without allies and ill-provisioned.

The Athenians, perishing of famine, accede to the following demands of the Lacedæmonians: the tearing down of their walls, the surrender of

404
TO
399.

all their ships but twelve, and the taking back of their exiles; they shall, moreover, have the same friends and foes as the Lacedæmonians, and "follow by land and by sea wherever they may lead." The Athenian democracy is now overthrown by the help of Sparta, and an oligarchy of thirty, known as the Thirty Tyrants, is established. These first expel or execute the democratic leaders, confiscate their property, and finally disarm and exclude from Athenian privilege and protection all but 3,000 citizens, chosen by themselves. They also forbid any sophist to teach in Athens.

The exiles return and attack Athens; the Spartan king interferes, expels the Thirty on account of their atrocities, restores the exiles. The Athenians, meeting now in full assembly, vote back a democracy, declare a general amnesty for all save the most conspicuous oligarchs, and decree a revision and publication of the Athenian laws.

399
to
394.

The Persians attack the Asiatic Greeks, who are under Spartan protection; war between Persia and Sparta; Rhodes revolts from the Spartan leadership; Corinth, Thebes, and Athens refuse her any aid, and finally themselves attack her. In 394, at the battle of Cnidus, the Persians overthrow the naval power of Sparta, and release from her power the cities of the Ægæan. War is made on Sparta by Thebes, Athens, Argos, and Corinth; it ends by the "Peace of Antalcidas," which is composed at the Persian court by Spartan request, and sent to Greece for the cities to sign. This peace reads as follows:—

394
to
387.

"Artaxerxes, the king, thinks it right that the cities in Asia . . . should belong to himself, and that he should leave the other Greek cities, small and great, free. . . . Whichever of the two parties does not assent to those terms of peace, I

myself, in conjunction with those who receive them, will make war upon that party both by land and by sea, both with ships and with money."

Growing dissatisfaction of Greeks with Sparta; Spartans expelled from Thebes; Persians distribute money among the Greeks to help them against Sparta.

387
TO
379.

Athens and Thebes, in alliance, lead in a war against Sparta. At the battle of Leuctra the Spartan military power on land is broken by Thebes; Sparta is compelled to withdraw her officers and garrisons from all the Greek cities, and leave them independent.

378
TO
371.

Many of the Greek cities now ally themselves with Thebes, who leads in war against Sparta, Epaminondas being the Theban general.

371
TO
362.

STUDY ON I.

Why should the Persians help Sparta rather than Athens in the Peloponnesian War? Why should the battle of Ægospotami decide this war for Athens? Why should "the Thirty" forbid any sophist to teach in Athens? Remark upon the proceedings of "the Thirty" as compared with those of the restored Athenian democracy. What power has Persia to dictate terms of peace? What is the attitude of the various states towards Sparta? Prove it. Towards Persia? Prove it.

2. *Summary of Leading Events, 362-338.*

Conquests of Philip of Macedon in Thrace, Illyria, and along the northern coast of the Ægean; in spite of Athenian opposition, he conquers the Greek towns of Chalcidice. He threatens the Hellespont and Chersonese. Meanwhile a Sacred War goes on, in which various Greek states, led by Thebes, war on Phocis, because the Amphictyony has accused her of desecrating, by cultivation, a part of the sacred fields of Delphi. Philip

362
TO
346.

declares himself the champion of Apollo, wins Delphi from the Phocians, and in return gains a seat and two votes in the Amphictyonic council, in spite of strong objections on the part of the Athenians.

Difficulties and ill-feeling between those Athenians who favor and those who oppose Philip. The latter party is led by the orator Demosthenes. Philip enters Thrace and advances on Chersonese; the Athenians defend their threatened allies against him, roused to activity by the third Philippic of Demosthenes, in which he says: —

“ I observe that . . . you have conceded Philip a right, which in former times has been the subject of contest in every Grecian war. And what is this? The right of doing what he pleases, openly fleecing and pillaging the Greeks, one after another, attacking and enslaving their cities. You were at the head of the Greeks for seventy-three years, the Lacedæmonians for twenty-nine; and the Thebans had some power in these latter times after the battle of Leuctra. Yet neither of you, my countrymen, nor Thebans, nor Lacedæmonians, were ever licensed by the Greeks to act as you please; far otherwise. When you, or rather the Athenians of that time, appeared to be dealing harshly with certain people, all the rest, even such as had no complaint against Athens, thought proper to side with the injured parties in a war against her. . . . Yet all the faults committed by the Spartans in those thirty years, and by our ancestors in seventy, are fewer, men of Athens, than the wrongs which, in the less than thirteen years that Philip has been uppermost, he has inflicted on the Greeks: . . . What is the condition of Thessaly? Has he not taken away her constitutions and the governments of her cities? . . . Are not the Eubœan states governed now by despots, and that in an island near to Thebes and Athens? Does he not expressly write in his epistles, ‘ I am at peace with those who are willing to obey me ’? . . . And we, the Greek community, seeing and hearing

this, instead of sending embassies to one another about it and expressing indignation, are in such a miserable state, so intrenched in our separate towns, that to this day we can attempt nothing that interest or necessity requires; we cannot combine or form any association for succor and alliance; we look unconcernedly on the man's growing power, each resolving, methinks, to enjoy the interval that another is destroyed in, neither caring nor striving for the salvation of Greece.

* * * * *

"First, let us prepare for our own defense; provide ourselves, I mean, with ships, money, and troops; for surely, though all other people consented to be slaves, we at least ought to struggle for freedom. When we have completed our own preparations and made them apparent to the Greeks, then let us invite the rest, and send our ambassadors everywhere . . . to Peloponnesus, to Rhodes, to Chios, to the king. . . . This work belongs to you; this privilege your ancestors bequeathed to you, the prize of many perilous exertions."

The Locrians are accused by the Amphictyony of cultivating the sacred plain of Apollo; war is declared against them and Philip elected general. Thebans and Athenians decline to join under his lead. Philip conquers the Theban and Athenian forces in the battle of Chæronea; he calls a congress of Greeks at Corinth to settle their common affairs; there war is proposed and declared against Persia, for which each Greek state is to furnish men or ships, while Philip is to be their captain-general. From this time to 146 B.C., in spite of many struggles and much confusion, Greece is under Macedonian leadership or supremacy.

340 to 338.

STUDY ON 2.

Name in order the states which lead the Greeks after the Peloponnesian War. How in each instance is the leadership obtained? What is the general condition of affairs among the Greek states from

439 to 338? The battle of Chæronea is often held to mark the fall of Greece. Why? What seem to you to be the causes of that fall? Why does Greece fall into the hand of the Macedonian and not into that of the Persian? How might this fall have been averted? By what change in organization? In spirit? Illustrate or remark on each paragraph taken from Demosthenes.

STUDY ON GENERAL COURSE OF GREEK HISTORY.

What characterizes Greek political history? What state appears as the champion of Pan-hellenism? Give instances. What is the application of the motto on p. 32? How does each Homeric ideal develop in later history? What relation between the Homeric ideals and the development of the Greek character? Why does that character develop so differently in different places? How does it come to vary so widely in Athens?

THE HELLENISTIC OR ALEXANDRIAN CONQUESTS AND KINGDOMS, 338-146 B.C.

"Think of the crowds of Dionysiac artists, and their joyous wandering life, the festivals and games of old and new Greek cities, even in the far East, to which are gathered from afar festive spectators in a common worship. As far as the colonies on the Indus and Jaxartes, the Greek has kinsmen and finds countrymen. . . . Science orders into system the marvelous traditions of the Babylonians, Egyptians, and Hindoos, and strives, from a comparison of them, to gain new results. All these streams of civilization . . . are now united in the cauldron of Hellenistic culture."

—DROSEN.

No contemporary authority, aside from existing monuments, the most famous of these being the remains and the sculptures found at Pergamos; chief original authorities: Arrian and Plutarch.

Chief modern authorities accessible in English: Grote, Thirlwall, Finlay.

Chronological Summary of Important Events in the Hellenistic World, 338 B.C. to Period of Roman Dominion.

On the death of Philip, Alexander is chosen in a congress of the Greek states at Corinth, as general-in-chief of the Greek forces against the Persian. Thebes revolts against him and is subdued. Sparta remains independent. He receives the nominal sanction of Delphi for his enterprise.

338 to 334.

Alexander crosses the Hellespont, and follows the route indicated in the map (see p. 74); at Troy he offers sacrifices and honors to the Greek heroes of the Trojan War, and raises altars to Zeus, Heracles, and Athena. At the Granicus, he wins a victory over the Persians; from

the spoils he sends three hundred suits of armor to be dedicated to Athena, in the Acropolis; Phrygia and Sardis submit. Alexander proclaims liberty to the Lydians, and restores the democratic government of Ephesus. Continued success along the coast.

334

to

330.

Battle at Issus.—Alexander meets Darius, king of Persia, and destroys his army; Darius, escaping to Babylon, raises a second; Damascus and Sidon submit to Alexander, who wins Tyre by a difficult siege; he gains the submission of Egypt and founds Alexandria. On his return to Phœnicia, he celebrates festivals and contests in the Greek style. Thence he starts for Babylon, meets Darius at Arbela, thoroughly defeats him, and becomes the master of the Persian Empire; he apportions its satrapies to his followers or friends; occupies Susa and Persepolis.

330

to

323.

Alexander marches eastward, receiving the submission of the tribes, and founding cities; pressing through mountain passes, crossing deserts and rivers, he reaches India. The soldiers refuse to go further. Alexander offers sacrifice and finds the omens unpropitious; erects altars to the great Greek gods and starts homeward. He prepares a fleet, which coasts the Indian Ocean from the Indus to the Euphrates, through waters before unknown to Europeans. On his return to Susa he marries the daughter of Darius, and about ten thousand Macedonians also take Persian wives. He goes to Babylon and prepares to circumnavigate Arabia and explore the Euphrates; but dies from the effect of a drunken revel.

323

to

301.

Wars of the generals of Alexander for the right of dominion over his empire. In 301 he fought the battle of Ipsus, in Phrygia, which finally settles the division of the Alexandrian or Hellen-

istic kingdoms: the chief of these are *Egypt*, which falls to the *Ptolemies*; *Syria* under the *Seleucidæ*; *Pergamos*, in the north-western part of Asia Minor, ruled by the line of *Attalids*; *Macedon* itself, to which Greece remains more or less subject. These kingdoms maintain an independent existence under absolute rulers, supported by standing armies that are officered by Greeks and Macedonians, until they become part of the Roman dominion in the first and second centuries B.C. The period from 323 to 146 B.C. is marked in Greece by a series of attempts at local independence and social and political reform; these attempts are made, — sometimes by individual cities, notably, by Athens under Demosthenes, and by Sparta under its kings Agis and Cleomenes, — and sometimes by the *Greek leagues*, notably, the Achæan and Ætolian. Each of the cities in these leagues has its own local government, but their common business is done by an assembly or council chosen by all, in which each city has one vote.

QUESTIONS ON I.

In the name of what people are the conquests of Alexander made? Name all the proofs of this. How far is he himself Greek? Proofs. Why does the conquest of a country mean the conquest of its cities? Of what value are his conquests to commerce? Why should the motto on p. 119 be chosen?

On the face of it, what fault is there in the Greek attempts at independence? In these leagues what new political form do you note? What modern governments do they somewhat resemble?

See Map facing p. 75.

NOTE. — Alexander himself is said to have founded more than seventy towns; in each he left a permanent Greek-speaking garrison, ruling the native population according to Greek political forms and ideas.

QUESTIONS ON MAP AND NOTE.

How does the size of this empire compare with that of those before noticed? What element of unity does it possess? What element does it lack? Why should Alexander turn eastward rather than westward for conquest? What wisdom is displayed in choosing the coast-route rather than in striking for the interior? What is the use of his establishing towns along his route? What great cities of the world are due to the foundations of Alexander and his successors? Of what value is the position of Alexandria? What does his march alone tell us of the character of Alexander? Of his greatness? What civilizations are brought into mutual contact by these conquests?

2. List of Famous Names and Works in the Kingdoms of the Diadochæ (Successors of Alexander).

<i>Name.</i>	<i>Century B.C.</i>	<i>Birth, Circumstance, Training.</i>	<i>Cause of Fame.</i>	<i>Language.</i>
Apollonius of Rhodes,	3d,	Greek; studied under Callimachus; taught rhetoric at Rhodes; superintendent of Alexandrian library.	Epic poet; took as subject the early Greek myths of "The Argonautic Expedition."	Greek.
Aratus,	3d,	Greek of Asia Minor; court physician to Macedonian king; patronized by Ptolemies.	Poet; giving scientific instruction in verse; his poems were popular among the Romans, and he was imitated to some extent by Virgil.	Greek.
Archimedes,	3d,	Greek of Syracuse; studied at Alexandria in the Royal School of the Ptolemies; personal friend of Hiero, his patron, and king of Syracuse.	Invented methods of and instruments for investigating natural forces; greatest mathematical and mechanical genius of antiquity.	Greek.

<i>Name.</i>	<i>Century B.C.</i>	<i>Birth, Circumstance, Training.</i>	<i>Cause of Fame.</i>	<i>Language.</i>
Aristophanes of Byzantium,	3d,	Greek of Byzantium; studied under Eratosthenes of Alexandria.	Founded a school for grammar and criticism; superintendent of Alexandrian library; Homeric critic; commented on works of Hesiod, Alcæus, Pindar, Plato, and Aristotle; invented Greek system of punctuation and accent.	Greek.
Aristarchus,	3d,	Greek of Samos.	Astronomer; the first to maintain that the earth moves around the sun, thus anticipating the discovery of Copernicus.	Greek.
Berosus,	3d,	Babylonian priest; was patronized by the Greek Antiochus.	Translated Babylonian history into Greek, from original records.	Greek.
Bion,	3d,	Greek of Asia Minor; spent the latter part of his life in Sicily.	Poet; wrote on the beauties of nature and the pleasures of life in the country.	Greek.
Diogenes,	4th,	Greek of Sinope; banished; lived in Athens and Corinth.	Cynic philosopher; teaching the vanity of human desires, occupations, and achievements.	Greek.

<i>Name.</i>	<i>Century B.C.</i>	<i>Birth, Circumstance, Training.</i>	<i>Cause of Fame.</i>	<i>Language.</i>
Epicurus,	4th,	Samian Greek ; son of a common school-master ; teacher of phil- osophy in Athens.	Founder of Epicurean school of philosophy, which teaches that happiness should be the aim of human conduct.	Greek.
Eratosthenes	3d,	Alexandrian Greek, born at Cyrene ; superintendent of Alexandrian library.	Astronomer, geogra- pher, and geometri- cian ; invented present method of measuring the size of the earth, which he taught was round.	Greek.
Euemeros,	4th and 3d,	Sicilian Greek ; in service of Mace- donian king.	Author of a work to show that the gods were but heroes del- fied by men on ac- count of their great deeds.	Greek.
Euclid,	3d,	Greek ; patronized by Ptolemies.	Founded a mathemati- cal school at Alexan- dria ; author of "Elements of Geome- try," which for twenty centuries has held its ground as an intro- duction to geometry.	Greek.
Eumenes II.,	2d,	King of Pergamos.	Founded the famous library ¹ at Pergamos ; built the great Perga- mon altar to Athena, and had Pergamos adorned with beauti- ful sculptures.	Greek.

¹ The library contained 200,000 volumes when Antony presented it to Cleopatra.

<i>Name.</i>	<i>Century B.C.</i>	<i>Birth, Circumstances, Training.</i>	<i>Causes of Fame.</i>	<i>Language.</i>
Hipparchus,	2d,	Greek of Nisæa in Bithynia.	Founder of mathematical astronomy and of plane and spherical trigonometry; greatest astronomer of antiquity.	Greek.
Manetho,	3d,	Egyptian priest and annalist; patronized by Ptolemies.	Translated original historical records of Egypt into Greek.	Greek.
Menander,	4th,	Athenian Greek; associate of philosophers and a man of society.	Author of comedies whose material was taken from domestic and common life. (<i>New Comedy</i>).	Greek.
Ptolemy Soter,	4th and 3d,	General of Alexander the Great in the Asiatic campaign; king of Egypt and founder of the Græco-Egyptian dynasty.	Rebuilt and ornamented the temples of the Egyptian gods; collected a library and founded the <i>Museum</i> , or college of professors, thus forming a true university. ¹	Greek.
Ptolemy Philadelphus,	3d,	Hereditary king of Egypt.	Reopened the canal of Rameses II.; built Arsinoë on the site of modern Suez, also built cities on the	Greek.

¹ "The *Museum*, or university building, comprised chambers for the professors; a common hall where they took their meals together; a long corridor for exercise and ambulatory lectures; a theatre for scholastic festivals and public disputations; a botanical garden and a menagerie."

<i>Name.</i>	<i>Century B.C.</i>	<i>Birth, Circumstance, Training.</i>	<i>Cause of Fame.</i>	<i>Language.</i>
			Red Sea coast, through which the merchandise of India, Arabia, and Ethiopia reached Europe for several centuries; had the Arabian coast explored; the Hebrew Scriptures translated into Greek (<i>Septuagint</i>), about his time.	
Pyrrho,	4th and 3d,	Greek of Elis; high priest; poet, painter, philosopher; joined the expedition of Alexander the Great.	Taught that truth from a scientific point of view was unattainable; founder of a school of skeptics.	Greek.
Seleucus Nikator,	4th,	Son of Antiochus, a general of Philip of Macedon, who accompanied Alexander the Great in his Asiatic expedition.	Founded Syrian monarchy; founded the city of Seleucia; built Antioch.	Greek.
Theocritus,	3d,	Greek of Syracuse; went to Alexandria and secured the patronage of Ptolemy Philadelphus.	Poet; using same material as Bion.	Greek.

QUESTIONS ON 2.

It is said that the conquests of Alexander were the conquests of Hellenism; how far is this true? Proofs. In what directions was Hellenism developed under the Diadochæ? What effect had the Alexandrian conquest on language? What historic reason for the rapid development of the Greek civilization in Egypt and in Asia? What were the centres of this development? On what did this development depend for support? Illustrate from commerce, literature, art. What new forms of literature arose during this period? Compare Theocritus and Æschylus; Menander and Aristophanes; comparing material alone, which poets rank higher? What studies were further developed? What historic reason for this? What did men think about in philosophy? Compare with Socrates and the earlier philosophers.



I. Latium.
II. Etruria.

III. Sabine Land.
IV. Cisalpine Gaul.

V. Samnium.
VI. Campania.

VII. Apulia.
VIII. Umbria.

ROME, 753(?) B.C.—800 A.D.

S.P.Q.R. (“*Senatus Populusque Romanus*,” — *The Senate and the People of Rome*).

“... Others, I grant indeed, shall with more delicacy mold the breathing brass; from marble draw the features to the life; plead causes better; describe with the rod the courses of the heavens, and explain the rising stars: to rule the nations with imperial sway be thy care, O Roman; these shall be thy arts; to impose terms of peace, to spare the humbled and crush the proud.” — VIRGIL.

PERIODS OF ROMAN HISTORY.

A. *Regal*, 753(?)—510(?) B.C.

B. *Republican*, 510(?)—27.

I. *Præ-Punic Period*, 510(?)—264.

II. *Punic¹ Period*, 264—146.

III. *Post-Punic*, 146—27.

C. *Imperial*, 27 B.C.—1806 A.D.

I. *Pagan Empire*, 27 B.C.—323 A.D.

II. *Christian Empire*, 323—800, dividing into

Holy Roman Empire (Western), 800—1806,

Byzantine or Greek Empire (Eastern), 800—1453.

Note on Map of Italy.—The valleys and table-lands of the Apennines are connected by easy passes, and their slopes are grassy and fertile,—scarcely reaching the snow-line. The products of the land, and the dress and food of the people were similar to those of Greece. Latium on the north “imperceptibly merged into the broad highlands of Etruria”; its plain was easily worked and richly productive; Rome itself was placed on seven hills, where three allied Italian tribes had their strongholds, and controlled either shore of Tiber to the sea.

¹ So-called because it is marked by the great wars of Rome and Carthage; Præ-Punic means the time before these wars, Post-Punic the period after.

QUESTIONS ON MAP AND NOTE.

What are the natural boundaries of Italy? How, and from what do they protect her? What geographical reasons can you give for the race-division of Italy? What geographic contrasts do you see between Greece and Italy? What difference will these contrasts cause, (a) in relative dates of the beginnings of Greek and Italian civilization? (b) in the size of Greek and Italian states? (c) in the natural occupations of the inhabitants? Reason for each answer. What advantages of position has Rome? What advantages of position have the people of Latium as compared with those of Samnium? The commerce of what countries can the masters of Italy and Sicily control? How? (See map of Roman Empire under Trajan, pp. 190, 191.)

**A. B. I. STUDY ON REGAL ROME AND PRÆ-PUNIO
REPUBLIC, 753(?) – 510(?) – 264 B.C.**

Chief contemporary authorities: remains of laws and inscriptions; the walls and other monuments of the kings and the early republic.

Other chief original authorities: Livy, Plutarch, Dionysius.

Chief modern authorities: Mommsen, Ihne, Duruy.

1. *Classes of People in Early Rome.*

Patricians, who claim descent from the founders and settlers of Rome; they belong to three different Italian tribes, each tribe being subdivided into clans, and these again into families.

Plebeians, who seem to be the descendants of strangers and unrelated settlers on the Roman hills; they are not allowed to marry into patrician families, nor to share their religious rites.

Slaves, who largely consist of those sold for debt or taken captive in war.

2. *The Political Organizations (Constitutions) of the Period.*

a. *Duties and Powers of Various Parts of Regal Rome, 753(?) – 510(?) B.C.*

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Administration.</i>	<i>Religion.</i>
King, patrician from any tribe.	Commands the army; decides war (except aggressive) and peace.	Proposes; judges, with power of life and death.	Chooses and summons senate and magistrates; is state treasurer; decrees and carries through public works; ¹ nominates successor.	Nominates priests and priestesses; offers sacrifices, and consults the gods in behalf of the state.
Senate of 300 patricians; 100 clan-elders from each tribe.	Approves the motion for aggressive war.	Consulted by king; approves or disapproves his measures.	Senators rule by turns in case of an interregnum. ²	
Curiate Assembly, composed of the men of the patrician tribes divided into curies. ³	Composes army; votes upon aggressive war.	Confirms or rejects laws; has right of pardon if king permits an appeal; no discussion allowed.	Constructs public works; accepts nomination of king; meets to hear commands, news, etc.	Worships together, grouped in curies, each cury with its own priest.

¹ For public works of Regal Rome, see p. 140.

² Space of time between the rules of two successive kings.

³ A "Cury" was a group of clans distinguished from the others by a closer blood-relationship among themselves.

Note.—Servius Tullius, the contemporary of Solon, adds to this organization the *Centuriate Assembly*, composed of all land-holding patricians and plebeians, divided into centuries or hundreds; those possessing property within certain fixed amounts are placed in the same century. This new assembly composes the Roman army, builds public works, and has the right to accept or reject by its vote aggressive warfare.

STUDY ON *a*.

Of whom is this state practically composed? Where is its power centred? Who feels this power? How? If a revolution occur, what will you expect to find changed? What are the bonds of union in this state? Why should the plebeians be admitted to the army? What does this change show in regard to their number in Rome? What power does it give them in case they are wronged? At what may the plebeians be dissatisfied? What name will you give this form of government?

b. Constitution of Rome as changed at 510 B.C.

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Administration.</i>	<i>Religion.</i>
Two annual consuls; pa- tricians.	Command the army.	Propose measures to centuries and senate; judge, but must allow an appeal to the centuries.	Appoint dicta- tor, quæstors, and senators; accept or re- ject consular nominations of centuries.	Offer sacri- fices and consult gods for the com- munity, by means of priests and augurs, ¹ who are patricians.

¹ The auspices and auguries played the part in Rome which the oracles did in Greece. The flight of birds, the quivering entrails of freshly slaughtered victims, the thunder, lightning, and earthquake revealed to the Romans the will of their deities. This will was interpreted to them by the augurs, who formed a regular college supported by the state. The

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Administration.</i>	<i>Religion.</i>
One dictator on occasion; patrician.	Same powers as those of king in Regal Period.			
Senate, essentially patrician.	Declares war and peace.	Confirms or rejects decisions of centuries; debates measures to be proposed by consuls.	Confirms or rejects elected officers; controls expenditure; makes and breaks alliances.	Appoints days of special supplication, sacrifice, or thanksgiving.
Curiate Assembly; patrician.			Takes oath of allegiance to the consul or dictator.	Decides on some religious matters.
Centuriate Assembly, as before.	Composes the army; consents to aggressive war.	Confirms or rejects proposals of consuls; has right of pardon on an appeal; meets to hear commands, news, etc.; no debate.	Elects consuls.	Is present at acts of public worship.

Romans did not feel justified in entering on any public action, unsanctioned by the gods; thus their laws, their treaties, their records, their standards of weight and measure, were protected by the temples and the priests. The former were built, the latter were supported, by the public treasury; the senate-house was a temple; every public assembly, every expedition, began with prayers to the gods.

STUDY ON I AND 2, *a*, *b*.

What are the two greatest differences between this and the former constitution? What is now the strongest part of the state? In whose hands is the power? What class has probably made this change, and why? What name will you give to this sort of government? What part of the state is now oppressed, and in what does that oppression consist? What power has this part to overcome this oppression? What bonds of union are there in this state? Where does each bond appear? Which bond is most prominent? What part of the state is increasing in power?

c. The Roman Constitution at 264 B.C.

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Administration.</i>	<i>Religion.</i>
Two annual Consuls, pa- trician and plebeian.	As before.	Propose measures to centuries and senate.	Convene senate, centuries, and tribes.	As before; but the priests and augurs are patrician and plebeian.
One annual Prætor, patri- cian or plebeian.		Judges.	Convenes and gets decrees from senate.	
Two Censors, patrician and plebeian.			Declare who has the right to sit in the senate, vote in this or that assembly, hold this or that office; look after pre- servation of manners and morals.	Perform lustrations. ¹

¹ Sacrifices for purification from some public crime.

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Administration.</i>	<i>Religion.</i>
Ten annual Tribunes, plebeians.		Propose measures to Tribal assembly; veto; judge.	Convene, con- sult, obtain, and veto de- crees from the senate; convene tribal assembly.	
One Dictator on occasion, patrician or plebeian.	As before, he has absolute power during office.			
Senate, patri- cian and plebeian.	As before.	Deliberates on meas- ures to be proposed to the assemblies.	As before.	As before.
Curiate Assembly.	As before.	As before.	As before.	As before.
Centuriate assembly, as before, adding free- born landless citizens and freedmen.	As before.	As before.	Elect censors and prætors; otherwise as before.	As before.
Tribal or District assembly ¹ of citizens.		Confirm or reject the measures proposed by the tribunes; court of justice.	Elect tribunes.	

¹ A District Assembly was composed of Roman citizens, divided into tribes according to residence, those living in the same district or ward being placed in the same tribe; in such an assembly one vote was as good as another, whereas, in the Centuries, the votes of the richest counted for most.

STUDY ON 2, *a, b, c.*

What great changes have occurred in the Roman constitution since 510 B.C.? Compare this constitution with the Athenian in regard to, (a) the curies, (b) the centuries, (c) the tribes. How do the classes compare now? What name will you give to this government? What bonds of union are found in it? Which of these is the newest? What part of the state is increasing in power? Prove it. Comparing the three constitutions, — of regal Rome, of 510, of 264; what progressive changes do you notice, (a) in regard to the division of power? (b) in regard to the classes holding power? (c) in regard to justice and liberty? What permanent relation between the political and military organization?

d. Story from Livy to illustrate Change from b to c. — How the Tribunes arose (about 494 B.C.).

One day an old man, ragged, pale, emaciated, "threw himself into the forum"¹ . . . and . . . exhibited scars on his breast, witnesses of honorable battles." To those enquiring, he said "that while serving in the Sabine war, because he had not only been deprived of the produce of his land in consequence of the . . . enemy, but also his residence had been burned down, all his effects pillaged, his cattle driven off, a tax imposed on him, . . . he had incurred debt; . . . that he was taken by his creditor . . . into . . . a place of execution":² he then showed his back, disfigured with the marks of recent stripes. "At the hearing and seeing of this . . . sedition came to such a height that the majesty of the consuls could hardly restrain the violence of the people. . . ." Amidst those debates "the news came that a hostile army was marching on Rome. The people exulted with joy, and said . . . that the patricians should serve as soldiers . . . so that the perils of war should remain with whom the advantages were. But the senate . . . entreated the consul . . . to extricate the commonwealth." The consul then proceeding to

¹ The public square of Rome, used for a market and meeting-place.

² See laws of debt, p. 145.

the assembly declared that nothing could take precedence of defensive warfare; that the enemy was almost at the gates; and then and there ordained that no Roman citizen should be detained "in chains or in prison," that no one should "seize or sell his goods," "arrest his children or grandchildren" while he himself was enrolled for war. Thus allaying the present difficulty, the consul led forth the citizens and defeated the enemy. But on their return to Rome, new and severer laws regarding debt were decreed; at the same time, the Sabines threatened the city with war; but "when a levy was decreed, nobody gave in his name . . . and the people crowding around the consuls . . . said 'They should never enlist one soldier till the public faith was made good; that liberty should be restored to each before arms were given.'" The senate, however, appointed as dictator a man favored by the plebeians, and him they followed against the Sabines; the more so, as he promised to gain them favorable laws. On his return, accordingly, he renewed "the question relative to debt, . . . but the senate refused to consider it"; whereupon the plebeians, still under arms, marched out of Rome to the Sacred Mount, and quietly encamped; nor were they induced to return till the senate promised "that the plebeians should have their own magistrates." Thus arose the tribunes of the plebs.

STUDY ON *d.*

What parties existed in Rome? Corresponding to what in Greek history? What seems to have been the trouble between them? What parallel in Greek history? What spirit was shown by each party in this story? What united these parties? What power had either to compel the other to do as it wished? What two things did the plebeians gain by means of their power?

3. *Summary of Chief External Events and Relations of the Period.*

From very early times the towns of Latium seem to have formed a league with Rome; the earliest form of this league accepted as reliable dates from the first cen-

tury of the Republic (about 493 B.C.), and provides that there shall be everlasting peace between Rome and Latium, and that they shall help one another in war. This league is confirmed and maintained by the common worship of Jupiter¹ on the Alban mount.

From 753 to about 400 B.C. a constant petty warfare goes on all about the Latin frontier, with varying success, but gradually strengthening the power of the Latin League. The most memorable victory of this series of wars seems to have been the siege and destruction of the Etruscan town of Veii, apparently Rome's most formidable neighbor.

390.

The Gauls invade Latium from the north, defeat the Roman army, capture Rome, plunder and burn it, but are at last persuaded, by a large payment of gold, to withdraw. Rome is hastily and irregularly rebuilt.

362
to
340.

Continued war of Latium against her neighbors; the whole of southern Etruria is subjected to Roman dominion. — Rome and Carthage make a treaty of commerce. — Rome pushes her dominion southward to the Samnite border. — Samnite emigrants in Campania ask Roman aid against the Samnites of the mountains; the result of the war is that Rome gains Capua.

340
to
338.

The Latins demand equal rights with the Romans in the government of Rome and Rome's dominion; denied, they wage war on Rome, the end of which is that the Latin League is dissolved and the superior power of Rome firmly fixed in Latium.

338
to
264.

New war with the Samnites, caused by Roman aggression; Campania is thoroughly conquered; the whole of Etruria comes under the Roman

¹ The chief Latin deity, corresponding to the Greek Zeus.

power. Two fine military roads are built, the Flaminian Way northward, the Appian Way southward to Capua, and colonies of Roman soldiers are settled through the conquered lands.

The Samnites lead in a third war against Rome, and are joined by Etruscans, South Italians, and mountain tribes; at its close the Romans gain dominion through the lands of the Sabines and the Umbrians, and a name which is feared throughout the yet unconquered parts of Italy.

Roman ships of war, contrary to treaty, anchor in the harbor of Tarentum; the people attack them, capture five and kill or sell their crews. A Roman embassy sent to arrange matters is insulted, and war breaks out between Rome and Tarentum. The Tarentines call Pyrrhus, king of Epirus, to their aid, and are joined by the Samnites and South Italians.

After nearly ten years of war Tarentum is subdued, the lands of the Samnites, Apulians, Campanians, and all other South Italian peoples come under the dominion of Rome. The north is now thoroughly subjugated up to the Rubicon and the Apennines.

In the earliest conquests the defeated peoples, together with their gods, become a part of the Roman community and share in the Roman worship. As soon as Rome begins to conquer beyond the borders of Latium, however, she sends forth bands of her own citizens to possess and cultivate a part, and defend the whole, of her newly acquired territories. These settled bands are the so-called *Roman colonies*.

The only claims which Rome makes throughout her Italian dominion are, — a tribute of armed men or ships, the sole right of making war and peace, and the sole power of coining money. She gives the inhabitants of

some cities and towns the name, with the duties and privileges, of full Roman citizens; others have the "Latin right," that is, the right of free trade with Rome, and the power, under conditions, of becoming Roman citizens; still others are subject directly to Roman officers and Roman law; others, again, are under their own local laws and government, bound to Rome by a simple treaty of equal alliance.

Wherever Rome conquers, she claims at least a third of the land; this is divided among the citizens of Rome, and its distribution causes great strife between the various classes of her people. This struggle gives rise to a long series of "*Agrarian Laws*," intended to prevent any monopoly or great inequality in the possession of subject land.

STUDY ON 3.

In what order does Rome conquer Italy? What advantage for conquest has Rome? (See map, and pictures, pp. 141, 142.) Name all the measures by which her conquests are secured. Name two or three things which must become alike throughout Italy by these means. Of what value is this to Rome? Contrast the Roman and Greek colonies in regard to the purposes and occupations of their founders. Contrast Roman dominion in Italy with the Athenian empire. Which was the stronger, and why? Can you tell in one word in what the strength of Rome consists? What is the difference between the words "growth" and "development" as used in the phrases, "the development of the Roman constitution," "the growth of Rome's dominion"?

4. *Notable Works and Innovations of Period.*

a. Under the *Kings*, 753(?)–510(?) B.C.

W.E.S. : Rome; defences of the Capitol; prison and
 temple of Jupiter on the Capitol; forum or
 public places and for great meetings of the
 assemblies; bridges over the Tiber;

the Great Circus, a measured level space for games and spectacles; the Great Drain (*Cloaca Maxima*), for carrying the sewerage of Rome into the Tiber.

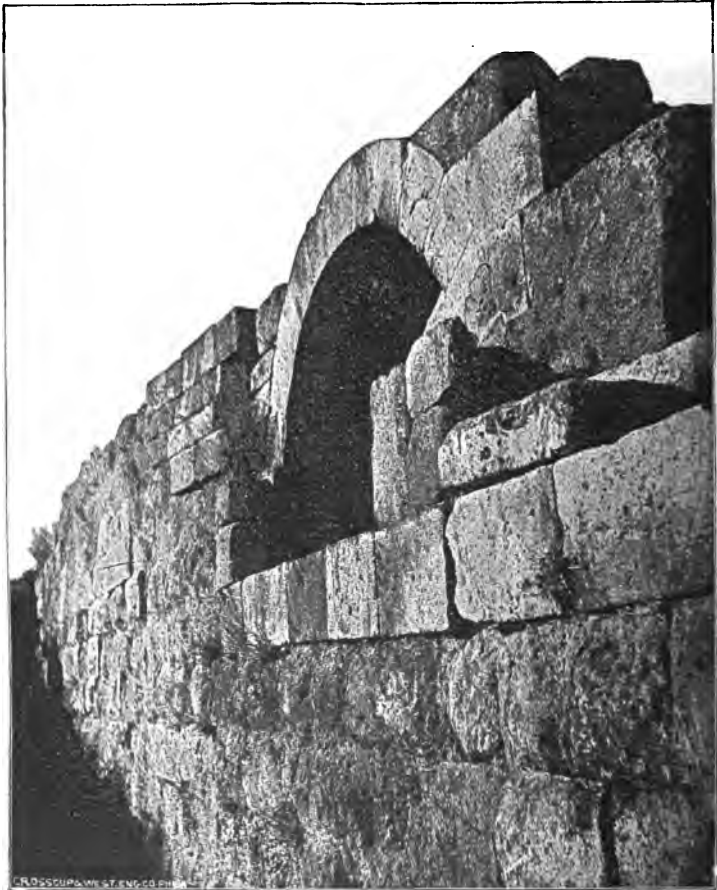


PART OF THE ETRUSCAN (ETRURIAN) WALL,
at Volterra, near Rome, built about 700 B.C.

b. Under Republic, 510(?) – 264 B.C.

Great military roads, hard, firm, and smooth, going out from Rome in various directions (see map, p. 128); the most famous is the *Appian Way*, going south to Capua.

the Appian aqueduct; ships of war; bronze image of the she-wolf and the twins, made and dedicated in honor of



PART OF THE WALL OF THE KINGS (SERVIUS?),
on the Aventine Hill in Rome. The arch is believed to be the second oldest in Europe.

the wolf who was said to have nursed the deserted twins, Romulus and Remus, the legendary founders of Rome;

temple of Ceres, built and adorned with paintings by Greeks; temple of Apollo; twelve tables of Roman law, said to have been drawn up by Roman law-givers after a journey to Greece for the purpose of studying the laws of Solon; beginning of historical annals of Rome, written by priests and laid up in the temples (destroyed at the burning of Rome by the Gauls); statues erected in the Forum in honor of generals, law-givers, famous citizens, or public benefactors. Introduction of Greek military tactics, much improved by Roman experience, and the addition of Italian weapons; military pay introduced; the draining of Lake Velinus, by which a large portion of fertile land is gained for agriculture.

5. *List of Religious Feasts of Early Rome* (Mommson).

The first month of the Roman year was March. Then came the great three-days' festival of Mars, the god of war, and a feast for the deities who presided at the birth of children. In April, sacrifices were offered to the nourishing earth, to the goddesses who favored the germination and growth of the crops, and the increase of herds; to Jupiter, as protector of vines and vats; and to Rust, the enemy of grain. In May, came another day for Mars, a day to propitiate the god hostile to the vines, and three days sacred to the spirits of the dead. Vesta, goddess of the hearth, the goddess of birth, and the Penates, guardians of the store-chamber, were honored in June. The summer-grove festival came in July, together with a day sacred to the gods of the sea. In August, came a wine-feast, sacrifices to the gods of the harbor and river, twin festivals to the god and goddess of harvest, and a day for Vulcan, god of fire and smith-work. October saw the consecration of arms to Mars, a thanksgiving to Jupiter, as the wine-god, and a festival for

the fountain-deities. In December occurred thanksgivings for the blessings of the granary, the festivals of seed-sowing and of the shortest day. In January, feasts for the goddess of magic spells; February closed the list with the feast of Lupercalia, sacred to the wolf of Mars; days for Faunus, the shepherd-god; for departed spirits; and for the consecrated boundary-stones of the fields. All the days of the full moon were dedicated to Jupiter, as god of the sky. Meanwhile, in every house were household gods, especially the *Lares* or the spirits of dead ancestors, to whom it was always the first duty of the house-father, on returning home, to pay his devotions, and to whom was assigned some share of every meal.

STUDY ON 4, 5, AND THE PICTURES.

What sort of works are notably absent from this list? [Compare with Greek lists.] With what sorts of life are all these works connected? What evident relation between Greece and Rome? What new mode of construction do you find in the Roman work? What do you find to admire in the specimen of Roman work given? With what is art connected, so far as there is any? What do we know of the number of the Roman gods from this list? Of their rank? Their relation to human affairs? The way to gain their favor? With what sort of affairs are they connected? Why did the Romans worship them? Make a list of Roman occupations. Which lead in importance?

6. *Note on Vocabulary.*

In the earliest Latin the names of the following objects are derived from the Greek, or from the East through the Greek: linen, purple, ivory, the wine-jug and wine-bowl, mortar, the measuring-rod, a balance, a lyre, a stage. From the Greeks came many nautical terms, names of coins and measures, and even the Latin alphabet itself.

7. *Remains of the Twelve Tables, or the Earliest Written Law of Rome, dating from about 451 B.C.*

"A foreigner can gain no property in a thing by long possession. If a citizen confess a debt, or be adjudged to pay it, he shall be allowed thirty lawful days to make payment; after that time he may be arrested. . . . If he then do not pay or find somebody to pay for him, the creditor may take him away and bind him with cords or with fetters, which must not be more than fifteen pounds weight, . . . the creditor may keep the debtor sixty days in chains, and in the course of that time shall present him for three successive fair days, . . . and publicly notify the debt. If there be more creditors than one, after the three fair days they may cut up the debtor or sell him beyond the Tiber."

"A father may kill at its birth a child monstrously deformed. He shall have a right of life and death over all his lawful children, and also of selling them. If a father sell his child thrice, the child shall afterwards be free from him. . . . Howsoever a father of a family directs by will, as to his property, or the guardianship of his children, such shall be the law."

* * * * *

"He who has by incantation blasted another's corn, or who has privily by night fed down or cut up arable produce, shall be put to death by hanging him as a victim to Ceres.¹ . . . He who has wilfully and maliciously set fire to a house, or to a stack of corn piled up against a house, shall be bound, beaten with rods, and burnt alive; but if he has done so accidentally, he shall compensate the loss; if unable to make compensation, let him be slightly chastised. He who slightly insults another shall be fined twenty-five pounds of copper. If any one publicly

¹ The goddess of the harvest.

defame another, or make verses¹ to his disgrace or injury, let him be beaten with a stick. If he break another's limb, unless he can settle with him, he shall undergo retaliation. If he break the jaw-bone of a free man, he shall pay three hundred pounds of copper; if of a slave, one hundred and fifty. . . .

"Let there be no exceptional laws in favor of individuals. . . . Let no capital punishment be pronounced against a Roman citizen, except in the Great Assembly of the people. . . . If any one incite an enemy (against Rome), or betray, or deliver up to the enemy, a citizen, let it be a capital offense.

"Let not a dead man be buried or burnt within the city. . . . Let not the funeral-pile be made of carved wood. Let there be no more than three mourning-women and ten flute-players. . . . Let the anointing of slaves and the handing round of liquors be abolished. Let no perfumed liquids be sprinkled upon the deceased. Let no long garlands nor altars covered with perfumes be carried before the corpse. But, if the deceased has gained a crown of honor by his bravery, let the praise of himself and his ancestors be celebrated, and let it be lawful that the crown be placed before the corpse, both within doors and when it is carried forth. . . .

"Let that which the people has last ordained be settled law. Let there be no right of marriage between the patricians and the plebeians."

STUDY ON 6 AND 7.

What does the vocabulary tell us of the early relations of Phœnicia, Greece, and Latium? Make a list of the arts and sciences brought from outside into Italy. Which of these came from Phœnicia? Which from Greece? Reasons.

¹ "The trade of a poet," says Cato, "in former times was not respected; if any one occupied himself with it, he was called an idler."

What is the spirit of the Roman laws in regard to the foreigner? The debtor? What form of family existed in early Rome? What classes of people, and how was each regarded? From what did these laws protect people? What classes? Select those which you would describe as "sumptuary." Where have you found such laws before?

In General. — What is the ideal of the early Romans? What is their attitude to the fine arts? How does their political constitution discourage oratory? (See Constitutions.) Is the individual for the state, or *vice versa*? Proofs. (See Constitutions, as well as other work.) Give two proofs that the Romans were practical.

8. *Stories from Livy.*

a. *Cincinnatus the Dictator*, fifth century B.C.

In time of great danger from the Sabines, it was determined to make Cincinnatus dictator. This man, "the sole hope of the Roman people," cultivated a farm of four acres. "There, either leaning on a stake in a ditch which he was digging, or . . . ploughing, . . . being requested by the ambassadors to listen to the commands of the Senate," he was saluted Dictator of Rome.

Going immediately thither, he led the citizens against their foes, and soon returned victorious. "The leaders of the enemy were led before his car; . . . his army followed, laden with spoil." Having finished his task, he resigned his dictatorship on the sixteenth day of holding it, and returned to his farm.

b. "*Publius Valerius*, allowed by universal consent to be the ablest man in Rome, . . . died in the height of his glory, but so poor that means to defray the expenses of his funeral were wanting," and he was buried at the public charge.

c. Plutarch tells of *Manius Curio*, "who, though he was the greatest man in Rome, had subdued the most warlike nations, and driven Pyrrhus out of Italy, cultivated a little spot of ground with his own hands, and after three triumphs lived in a cottage. Here the ambassadors of the Samnites found him in the chimney-corner, dressing turnips, and offered him a large present of gold; but he absolutely refused it, and

gave them this answer: A man who can be satisfied with such a supper hath no need of gold; and I think it were more glorious to conquer the owners of it than to have it myself."

d. The Gauls in Rome, 390 B.C.

"As there was not a hope that the city could be defended, so small a number of troops now remained, it was determined that the youth fit for military service and the abler part of the senate . . . should retire within the citadel . . . and . . . thence . . . defend the deities . . . and the Roman name." The mass of the people were to be left undefended. "And in order that the plebeians . . . might bear the thing with greater resignation, the aged men, who had enjoyed triumphs and consulships . . . declared that they would die along with them and . . . not burden the scanty stores of the armed men; . . . and having returned to their houses, they awaited the enemy's coming with minds . . . prepared for death. Such of them as had borne offices, . . . arraying themselves in the most magnificent garments worn by persons riding in triumph, seated themselves in their ivory chairs, in the middle of their halls. . . . The Gauls . . . entering the city next day . . . beheld with a sort of veneration men sitting in the porches of the palaces who . . . bore a striking resemblance to gods in the majesty of their looks and the gravity of their countenances. Whilst they stood gazing on these as on statues . . . one of them roused the anger of a Gaul by striking him . . . while the latter was stroking his beard." This act broke the spell under which the barbarians seemed to be, and they slew the senators where they sat.

The Gauls then sacked and burned the city and at last attacked the Capitol.¹ Meanwhile, Camillus, who had been exiled from Rome by the people, knowing their great peril, calling many of the countrymen to arms, slaughtered numbers of the Gauls as they roamed the fields for plunder; and

¹ The hill fortress of Rome where the chief temple of Jupiter stood.

presently, the Romans without the city, desiring a man to lead them against the common enemy, "resolved that Camillus should be sent for . . . but not until the Senate at Rome was first consulted. . . . For this purpose a spirited youth . . . offered his services, and . . . made his way into the Capitol over a portion of the rock . . . neglected by the enemy's guard, and . . . having received a decree of the Senate that Camillus should be . . . appointed Dictator . . . passed back the same way."

Meanwhile, at Rome "the time had come when a sacrifice from the Fabian family was due on the Quirinal Hill." To perform this, "Caius Fabius . . . descended from the Capitol . . . passed out through the midst of the enemy . . . and after duly performing . . . the sacred rites, came back with the same firm countenance and gait, confident that the gods were propitious, whose worship he had not neglected when prohibited by the fear of death." The men of the citadel were now suffering from famine, but yet spared the geese "as being sacred to Juno," a circumstance of importance, since by their cacklings they aroused the sentinels upon a night when the Gauls were ascending an unguarded part of the Capitol. At last the Gauls and the men of the citadel, wearied out, were about to come to terms, when Camillus appeared with fresh forces, and compelled the Gauls to retire.

It was now necessary to rebuild Rome, but many of the plebeians were desirous of removing to Veii, where many dwellings still stood empty. But Camillus argued with them, "Consider the events of these latter years. . . . You will find that all things succeeded with us whilst we followed the gods, and failed when we neglected them. . . . Though deserted by gods and men, still we intermitted not the worship of the gods. Accordingly they have restored to us our country. We possess a city founded under auspices and auguries; not a spot is there in it that is not full of religious rites and of the gods. . . . Is it right that these sacred things, coeval with the city, . . . should be abandoned to profanation? The assemblies of

the Centuries . . . where can they be held under auspices, unless where they are wont [to be held]? . . . For my part I can see nothing more impious.' . . . Camillus is said to have moved them also by other parts of his speech, but chiefly by that which related to religious matters. But an expression seasonably uttered determined the matter while still undecided; for when some troops . . . passed through the Forum in their march, a centurion . . . cried out, 'Standard-bearer, fix your standard! It is best for us to remain here.' Which expression being heard, both the Senate came out from the senate-house, and all cried out that they embraced the omen, and . . . the building of the city commenced."

e. The Judgment of Manlius and the Devotion of Decius.

During the Latin war of 340-338, "Manlius and Decius being consuls, it is said that there appeared to both . . . during sleep, the same form of a man larger and more majestic than human, who said, 'Of the one side a general, of the other an army, is due to the infernal deities and to mother-earth; from whichever army a general shall devote [to death] himself and the legions of the enemy, to that army shall belong the victory.'" In the morning, the consuls "having brought together the lieutenant-generals and tribunes and having openly expounded to them the commands of the gods, settled . . . that on whichever wing the Roman people should commence to give way, the consul on that side should devote himself [to death] for the Roman people." At the same time it was ordered that no one should leave his appointed place in order to fight the enemy. Now it happened that the son of Manlius, being sent out to reconnoitre, was provoked into a contest, in which however he was victorious. "When the consul heard this, . . . he ordered an assembly to be summoned. . . . When these assembled in great numbers, he said: 'Since you, Titus Manlius, revering neither the consular power nor a father's majesty, have fought against the enemy out of your post contrary to our orders, and . . . since either the authority

of consuls is to be established by your death, or by your forgiveness to be forever annulled; . . . go, lictor, bind him to the stake.' . . . The body of the youth, being covered with spoils, was burned on a pile."¹ Soon afterwards the Romans marched forth to battle, Decius commanding the left. The Roman spearmen on this side were the first to give way, whereupon the consul Decius called upon the Pontifex Maximus to dictate to him the words in which he must devote himself. "The pontiff directed him to take the gown called *prætecta*, and with his head covered, . . . standing upon a spear placed under his feet, to say these words: 'Jupiter, father Mars . . . ye divinities under whose power we and our enemies are, I pray you . . . that you will prosperously grant strength and victory to the Roman people . . . and that ye may afflict the enemies of the Roman people . . . with terror, dismay, and death. In such manner as I have expressed in words, so do I devote the legions and auxiliaries of the enemy, together with myself, to the infernal deities . . . in behalf of the republic.' . . . Having uttered this prayer, . . . he, girding himself, . . . and fully armed, mounted his horse and rushed into the midst of the enemy. . . . But when he fell, overwhelmed with darts, instantly the Latins, thrown into manifest consternation, took to flight;" while the Romans, "their minds being free from religious dread," fought with new ardor and won the day.

STUDY ON 8.

What do the incidents, *a*, *b*, *c*, show us of the style of Roman life? Of what they cared for? Throughout the story *d*, what seems to be regarded as of prime importance? Name three or four qualities of character shown by the patricians. What characteristic appears in the fact that Camillus will not lead the army until the Senate has appointed him?

In story *e*, what qualities displayed by Manlius? By Decius? What do we learn of religion and the importance of forms? Of superstition? Illustrate the same things from *d*.

¹ A similar story was told of Brutus, one of the first consuls of Rome, who condemned his own sons to death for treason to the state.

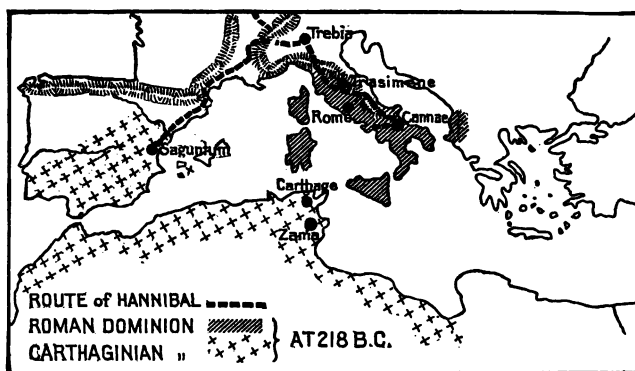
B. II. STUDY ON REPUBLICAN ROME, PUNIC PERIOD, 264-146 B.C.

Contemporary authority: Polybius.

Other original authorities: Livy, Plutarch.

Chief modern authority: Mommsen, Duruy.

Note on Carthage and Carthaginian Dominion.—At 264 B.C. the Carthaginian dominion included a good portion of Sicily, Corsica, and Sardinia, and parts of the Spanish coast. With these modifications, the map below fairly represents the territories ruled or influenced respectively by Rome and Carthage.



Carthage was herself originally a Tyrian colony; for the ground she held she paid rent to the native Africans, even after she was highly prosperous; and, although protected by deserts, by seas, and by distance, she occasionally paid tribute to the Persian and Egyptian kings. Her government was an aristocracy of wealth, and her armies were mercenaries obtained in the best market.

It was said in antiquity that every foreign mariner found sailing in the western Mediterranean was seized and drowned by the Carthaginians.

STUDY ON MAP AND NOTE.

What great geographical contrast between the Roman and Carthaginian dominion at 264 B.C.? What occupation indicated by the distribution of Carthaginian lands? Explain how every fact mentioned in the note is connected with this occupation. What was the Carthaginian ideal? How do you fancy the Carthaginian compared with the Roman civilization? Why?

1. Chronological Summary of the Greater Events of the Punic Period, 265-201.

The Mamertines, a band of Campanian mercenaries, hold the Sicilian Messina and are hard beset by the Syracusan Greeks. Among them, one party is for asking Roman, the other, Carthaginian, aid. The former party triumphs, sends an embassy to Rome, whence aid is voted and troops are sent. Before they reach Messina, however, the Carthaginian party brings about a peace, and sends word to the Romans that their presence is no longer necessary. The Romans, however, persist in their advance, expel the Carthaginian garrison, and obtain possession of Messina for themselves. Thereupon, the First Punic War begins.

265
to
264.

The Romans build a fleet. — Indecisive war in Sicily, Africa, and the Sicilian waters. Four fleets and four armies and at least a sixth of the citizens of Rome perish.

260
to
241.

Private Roman citizens equip a new fleet of two hundred ships manned by 60,000 men, and beat the Carthaginians, who at once sue for peace. They gain it on condition of surrendering Sicily and paying nearly \$4,000,000.

241.

Interval between First and Second Punic War. — Carthaginian mercenaries, denied their full pay, mutiny, and are joined by the Libyan subjects of Carthage. Thereupon, the mercenary garri-

241
to
218.

sons in Sardinia offer to surrender that island to Rome. Rome accepts it, and soon adds Corsica. Appealed to by Greek and Italian mariners and merchants, she puts down the Illyrian pirates. She thus gains dominion in Illyria, becomes the ally of several Greek towns, and is admitted to share in the Greek games and the Greek worship. Attacked by the Kelts of northern Italy, she conquers them, and extends her power to the Alps, planting colonies and building roads throughout her new possessions. She also accepts as allies several Spanish towns, notably Saguntum.

Hamilcar, general-in-chief of the Carthaginians, retaining his command by a free use of money at home, subdues revolted Libya, and makes of Spain a Carthaginian province, whose wealth maintains a well-trained Spanish army. At his death this force passes under the command of *Hannibal*, his son.

Hannibal besieges and takes Saguntum, and the Second Punic War begins. (See map, p. 152.)

Hannibal leads his Spanish and Carthaginian army over the Alps into Gaul, where he is joined at once by the Kelts, who seize this chance to revolt from Rome, and with whom he has already formed alliances. Thence he marches through Italy, which he harries and plunders, and nearly subdues by four great victories. The last of these is at Cannæ, where one-seventh of the Italian forces perish. Thereupon, Syracuse and Macedon ally themselves with Carthage; many of the Italian towns, to which Hannibal promises liberty, accept him as friend, though the colonies stand by Rome.

Rome now decrees that the days of mourning for the dead of Cannæ shall be shortened; that new legions shall be at once enrolled, including criminals and slaves; that new weapons shall at once be forged, and that, meanwhile,

arms shall be taken from the temples, from the dedicated spoils of former victories. Now follow the siege and fall of Syracuse; Macedon is brought to terms; the Scipios, who sailed for Spain when Hannibal crossed the Alps, finally wrest it from Carthage; town by town Italy returns to Rome; the Carthaginians are niggardly of help to Hannibal; still the war holds on. Rome is pressed for funds; but her richer soldiers offer to fight without pay; the creditors of the state delay or decline to demand their dues, and again a fleet is fitted forth by private effort. Hasdrubal, Hannibal's brother, now appears in the north of Italy, but is thoroughly defeated. The greatest of the Scipios now sails for Africa to threaten Carthage itself. Hannibal is recalled, and the battle of Zama is fought, resulting in complete and decisive victory for Scipio and Rome.

Carthage accepts the following terms: inde- 201.
pendence within her own boundaries; the sur-
render of all her war-ships but ten; an annual tribute of
\$240,000 for fifty years; the formal cession of Spain,
Sardinia, and Corsica to Rome; the acknowledgment
of Massinissa as king of Numidia.

STUDY ON I.

What do we know of the comparative power and reputation of Rome and Carthage at 264 B.C., and how do we know it? What spirit was shown by the Romans in the First Punic War? What in the second, and on what occasion? Compare Carthage with Rome in this respect. On what and on whom was Carthage dependent for success in these two wars? On what and whom, Rome? Which had the surer dependence? Why did Carthage fail? Where do we find greatness on the Carthaginian side in the second war? Where on the Roman?

2. *Summary of Events, 201-146.*

Rome degrades from their former rank and privilege all who failed her in the war with Hannibal, and much of

Italy thus becomes purely subject territory, throughout which the Romans build fortresses, extend roads, and settle colonies of Punic veterans.

The Romans appealed to by the Greeks for aid against Philip, king of Macedonia, enter into war with him, aided by Numidians and Illyrians.

197.

The Macedonian war ends with the following treaty: — that Philip shall lose all his possessions in Asia Minor, Thrace, and Greece; shall make no alliance without the consent of Rome, nor make war against civilized states; that his army shall not exceed 5000 men, and that all but five decked ships shall be given to the Romans; that he shall send troops to Rome when requested, and pay \$1,250,000. Greece is declared free from Macedonian and all foreign dominion.

196
to
190.

Antiochus the Great, of Asia, having harassed or taken possession of various Asiatic Greek cities, lands in Europe, and attacks the Hellenistic Greeks; Rome interferes in their behalf, and is thus drawn into an Asiatic war with Antiochus.

190.

Battle of Magnesia and treaty of peace between Antiochus and Romans, by which Antiochus surrenders Asia Minor west of the Halys and the Taurus, all his European claims, all but ten vessels of his fleet, and pays to Rome more than \$19,000,000. The Asiatic Greeks are for the most part declared independent.

190
to
172.

Accumulating complaints against the Macedonian power. Greece divided into parties, of which one looks to Rome, the other to Macedon, for aid.

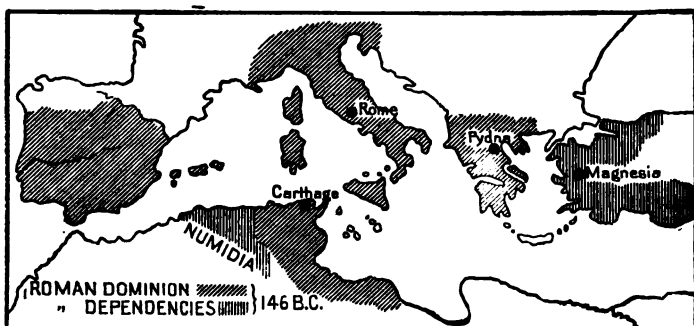
172
to
168.

War between Rome and Macedon, each aided by a strong Greek party; the battle of Pydna and the fall of the Macedonian king close the war; and the following terms of peace are agreed upon;

"The Macedonians are to live free . . . governed by their own laws and . . . magistrates, and . . . pay to the Roman people one-half of the taxes they have paid to their kings." At first, they are not allowed to work their own mines of gold and silver. Laws are given them by the Romans, and they are divided into four districts, between which there is to be no intermarriage, no free trade in land. As for the Greeks, they come partly under the protection, and in some cases under the subjection, of Rome.

In Spain, revolt, brigandage, and piracy; in Greece and Macedonia, constant quarrels of parties, of cities; in Asia Minor, Syria, and Egypt, endless wars, and difficulties among kings and princes over

168
to
146.



the succession to various thrones, and the ownership of various territories; from all these places constant appeals come to Rome for judgment or for aid. The result of Roman interference is that Macedonia, Greece, Spain, and most of Asia Minor are made into Roman provinces, pure and simple; that is, they are governed directly from Rome by an officer called a Prætor or Proconsul, who keeps the peace, governs, collects the provincial tribute for Rome; the Proconsuls are changed from year to year, and gain their office by election and appointment from Rome. The

Carthaginians, meanwhile, are plundered and robbed by Massinissa, king of Numidia. Unable to obtain a fair hearing at Rome, they at length attempt to defend themselves. Rome now declares war against Carthage, on the ground that the latter has attacked Massinissa, her ally; the Carthaginians offer complete surrender; Rome demands all their stores and munitions of war by land and sea, the total destruction of their present city, and a promise that they shall dwell in the future at least ten miles from the coast. Thereupon, the Third Punic War begins, closing in 146 with the utter destruction of Carthage. The city is burned, its site is turned with the plow, its territory becomes the Roman province of Africa.

STUDY ON 2.

What spirit shown by Rome in the Third Punic War? In the settlement of Italian affairs? Of Greek? Why could not the Greeks remain independent? What indication have we that, on the whole, Rome was a good ruler in Italy?

Look over the causes of all the wars of this period; what do they indicate of the comparative greatness of Rome among the Mediterranean lands, and how do they show this? What kind of greatness had she the reputation for? Name three things that Rome gains from these wars.

In what geographical order does Rome win her dominion? How does she confirm it? What new part enters into the Roman constitution? What principle of government, new to Rome, introduced with it? In the treaty with Philip, 197 B.C., what relation does Rome assume toward civilized states? Of what use are her conquests to the conquered? It is often said that Rome, at the opening of the Punic period, was so great that she must become greater. Explain what this means by reference to the events of this period. What lands will now be naturally added to the Roman dominion?

3. *Extracts from Livy Illustrative of Second Punic War.*

a. *Hannibal in the Alps.*

"On the ninth day they came to the summit of the Alps, chiefly through places trackless, and after many mistakes in

their way, which were caused either by the treachery of the guides, or . . . by entering valleys at random. . . . For two days they remained encamped on the summit; and rest was given to the soldiers, exhausted with toil and fighting. . . . On the standards being moved forward at daybreak, when the army proceeded slowly over places entirely blocked up with snow, and languor and despair strongly appeared in the countenances of all, Hannibal, having advanced before the standards, and ordered the soldiers to halt on a certain eminence, whence there was a prospect far and wide, points out to them Italy and the plains of the Po extending themselves beneath the Alpine mountains; and said 'that after the first, or, at most, the second battle, they would have the citadel and capital of Italy in their power and possession.' . . . They then came to a rock . . . formed of such perpendicular ledges, that a light-armed soldier, carefully making the attempt, and clinging with his hands to the bushes and roots around, could with difficulty lower himself. . . . When the cavalry had halted here, . . . it was announced to Hannibal . . . that the rock was impassable. . . . The soldiers being then set to make a way down the cliff, . . . having felled and lopped a number of large trees which grew around, made a huge pile of timber; and as soon as a strong wind fit for exciting the flames arose, they set fire to it, and pouring vinegar on the heated stones, they rendered them soft and crumbling. They then opened a way with iron instruments through the rock thus heated by the fire, and softened its declivities by gentle windings, so that not only the beasts of burden, but also the elephants could be led down. Four days were spent about this precipice, the beasts nearly perishing of hunger."

b. Incidents connected with the Fight at Trasimene.

Before the battle, many prodigies were reported at Rome. It was said that "an ox had of his own accord ascended to the third story of a house; . . . that the appearance of ships had been brightly visible in the sky, and that the Temple of Hope in

the herb-market had been struck by lightning: . . . that . . . figures resembling men dressed in white raiment had been seen in several places at a distance, but had not come close to any one; that in Picenum it had rained stones." On account of these prodigies, unusual prayers, sacrifices, and gifts to the gods were decreed by the state, and "greatly relieved the public mind."

Flaminius was one of the consuls for that year, and he had left Rome for his army without the customary auspices; whereupon the Senate "unanimously resolved that he should be recalled and brought back, and be constrained to perform in person every duty to gods and men before he went to the army." He did not, however, return, but advanced to meet Hannibal, and fell in the disastrous defeat of Lake Trasimene, where he had thus exhorted the soldiers: "Stand and fight; for" you "cannot escape . . . by vows and prayers to the gods, but by exertion and valor." After this reverse it was determined to appoint a dictator; but since his nomination rested with the consuls, one of whom was absent and the other dead, the people gave Fabius Maximus the powers of dictator, with the title of pro-dictator. He at once assembled the Senate, and, "after he had distinctly proved to the fathers that Caius Flaminius had erred more from neglect of the ceremonies and auspices than from temerity and want of judgment," they decreed new vows, festivals, and sacrifices to the gods. "Divine things having been performed" with due attention and care, Fabius turned his attention to the needs of the war.

c. *The Battle of Cannæ.*

The consuls commanding on this occasion were Varro and Paulus; the desire of the former was to fight, the policy of the latter to annoy the Carthaginian forces. They held command on alternate days, both armies being in camp. Hannibal "provoked the enemy by a skirmishing attack. . . . Upon this, the Roman camp began again to be embroiled by a mutiny among the soldiers and the disagreements of the consuls";

but nothing was done, since Paulus was for that day general. But "Varro, on the following day, . . . without consulting his colleague, displayed the signal for battle, and forming his troops, led them across the river. Paulus followed, because he could better disapprove of the proceeding than withhold his assistance." Thus, then, the Romans were led at the battle of Cannæ, where so many of them perished. When the news of this defeat reached Rome, among other measures, "Quintus Fabius Pictor was . . . sent to Delphi to enquire of the oracle by what prayers and offerings they might appease the gods. . . . Meanwhile, certain extraordinary sacrifices were performed, according to the directions of the books of the fates; among which a Gallic man and woman and a Greek man and woman were [buried] alive in the cattle-market."

As for the captives, the Senate refused to ransom them, partly because they preferred slaves to men who had allowed themselves to be taken alive in the midst of "so many examples of courage," and partly because "they were neither willing to drain the treasury . . . nor to enrich Hannibal."

d. The Close of the War.

The Second Punic War was over, and the Carthaginian ambassadors came to Rome to treat of peace; and while negotiations were going on, the "tribunes of the people put them the question as to whether they willed and ordered that the Senate should decree that peace should be made with the Carthaginians? Whom they ordered to grant that peace, and whom to conduct the army out of Africa? All the tribes ordered . . . that Publius Scipio should grant the peace, and . . . conduct the army home. Agreeably to this order, the Senate decreed that P. Scipio . . . should make peace with the Carthaginian people."

The Carthaginians, "finding difficulty in raising the first sum of money to be paid, as their finances were exhausted by a protracted war, and, in consequence, great lamentation and grief arising in the Senate-house, it is said that Hannibal was

observed laughing," and being rebuked for it, he answered, "When the spoils were torn down from vanquished Carthage, when you beheld her left unarmed and defenceless amid so many armed nations of Africa, none heaved a sigh. Now, because a tribute is to be levied from private property, you lament with one accord."

STUDY ON 3, *a, b, c, d.*

What greatness did Hannibal display? What held his army together? What was their motive in fighting? Compare in strength with the Roman motive. Name all the difficulties met in this passage of the Alps.

What do incidents of *b* show of religious life among the Romans in general? What seems to have been the religious attitude of Flaminius, of Fabius, and the Senate? What does the incident of the election of Fabius show the Roman people careful for? Where have you seen this same carefulness before? Name three qualities of Roman character shown in the incidents of the captives.

What fault in Roman organization is very plainly shown at Cannæ? What Roman magistrate was needed at such a crisis? Why? What characteristics of Rome appear when she receives news of the defeat? (See also "List of Events.") In whose hands was the political power at Rome in reality? In name?

How did the Carthaginians, in this case, show themselves true to their character and their ideal?

In General. — Describe the ideal Roman of the period of the Second Punic War.

4. *List of the Most Noteworthy Men of the Punic Period.*

Those marked * belong to the period after the close of the Second Punic War.

<i>Name.</i>	<i>Birth, Circumstance.</i>	<i>Cause of Fame.</i>
Æmilius Lepidus,	Roman patrician.	Consul; maker of Æmilian road in North Italy.
*Æmilius Paulus,	Roman patrician.	Consul; conqueror of Macedon.

<i>Name.</i>	<i>Birth, Circumstance.</i>	<i>Cause of Fame.</i>
*Andronicus,	Tarentum; a slave.	Presented first dramas ever seen at Rome; subjects from Greek sources; translator of Homer into Latin.
Cæcilius,	Milan; Keltic slave.	Author of Latin comedies after Greek models.
*Cato the Elder,	Roman plebeian.	Censor; famous orator in Senate; attempted to restore Roman manners and morals, as before the Punic wars; author of works on agriculture, law, war, morals, politics, and history.
*Cato the Younger (of Utica),	Roman plebeian.	Senatorial orator; stoic; commander in civil war in Africa for Pompey.
*Ennius,	Apulia; Italian freeman.	Translator of Greek dramas; author of poem in Greek measure on Punic wars.
Fabius Maximus,	Roman patrician.	Consul and Dictator, "shield of Rome," and "Delayer" of Hannibal.
Flamini,	Roman plebeians.	Consuls; makers of Flaminian road.
Marcellus,	Roman plebeian.	Consul; conqueror of Syracuse in Second Punic War.
*Nævius,	Campania; Roman citizen.	Translator of Greek dramas; author of political satires and a poem on the First Punic War.
*Plautus,	Umbria; son of a freedman.	Author of Latin comedies after Greek models.
*Polybius,	Greece; free citizen.	Friend and teacher of younger Scipio; author of a Roman history.
Regulus,	Roman; patrician(?).	Consul; commander in First Punic War.
Scipio Africanus the Elder,	Roman; patrician.	Consul; conqueror of Spain, and victor of Zama.
*Scipio Africanus the Younger,	Roman; patrician.	Consul; conqueror of Carthage, and later victorious in Spain.
*Terence,	Carthage; slave.	Author of Latin comedies after Greek models.

STUDY ON 4.

What kinds of greatness displayed by the native Romans? In what class does this greatness mostly appear? What kind of greatness is brought to Rome from outside? Mostly from what source?

5. Incidents, Extracts, and Facts Illustrative of Later Punic Period. (Unreferred quotations from Livy.)

a. The Trial of Scipio and Others.

After the Second Punic War, Scipio was brought to trial on the charges of bribery, and of living too luxuriously in winter-quarters at Syracuse. Ordered to make his defense, he said, "... On the anniversary of this day I fought with Hannibal and the Carthaginians with good success. . . . Therefore, . . . I will immediately go to the Capitol, there to return my acknowledgments . . . to the deities . . . Such of you . . . as it suits come with me and beseech the gods that you may have commanders like myself." So he went up to the Capitol; and "the whole assembly turned about and followed"; nor was he afterward brought to trial, it being said "that Publius Scipio . . . had risen to such . . . dignity, that were he to stand as a criminal . . . it would reflect more disgrace on the Romans than on him."

Michelet tells us that when a son-in-law of the great Fabius, Hannibal's opponent, was accused of treason, his father-in-law was able to clear him by simply stating that he was innocent.

When one of the Metelli was accused of extortion, and documents to prove it were placed before the judges, the whole tribunal turned away their eyes, in order not to be convinced of the guilt of one whose ancestor had won a Punic victory, and many of whose family had held high office in the state.

b. Office-getting and holding.

The consuls, censors, and other high officers of Rome were unpaid; for it was thought beneath the dignity of a citizen to serve the state for pay; yet men were so eager to gain these places, that they spent thousands of dollars in getting up games

and shows to gain the votes of the populace. Often, too, they bought up quantities of foreign (mostly Sicilian) grain, and sold it to the Romans for almost nothing. Sometimes such supplies were sent as gifts from the provincials to the magistrates whose favor they wished to gain.

One of the kings of Asia sometimes amused himself thus: "Having assumed the Roman gown . . . he used to go about the market-place, as he had seen done by candidates for office at Rome, saluting and embracing each of the plebeians . . . until at last he obtained" mock office by their votes.

Says Cato, "He who steals from a burgess ends his days in chains and fetters; he who steals from the community ends them in gold and purple."

c. *The Italian Allies.*

Even in the Second Punic War the burden of service was heavier for the Italian allies than for Rome; in the Macedonian war the legions took such additions as were desirable from the allies, with no regard to a just proportion, so that the Italians were sometimes twice as many as the Romans; in the war with Antiochus reinforcements were sent to the consuls, of which the allies furnished two-thirds of the men; but, in the partition of booty, they sometimes received only half as much as the Romans, while, in the grants of conquered land, they were given less than a third of a Roman soldier's share.

In one of the allied Italian towns a Roman consul caused the magistrates to be flogged because they had not supplied him with provisions. In another, a prætor who wished to use the public baths expelled every one from them, and, for some negligence, caused one of the quæstors of the town to be whipped. In another, the wife of a consul ordered the first magistrate of the place to be treated in the same manner.

d. *The Triumph of Paulus for the Macedonian War.*

"All the temples were open, and were wreathed with garlands and smoking with incense. . . . Although the gorgeous spectacle was destined to occupy three days, as we have

already mentioned, yet the first day scarcely sufficed for the procession of the statues and paintings, which were placed on 250 chariots. The next day all the most beautiful and most magnificent arms of the Macedonians were carried along on many wagons; and these arms were glittering with all the brightness of steel or lately-polished brass. Then more than 750 vases, filled with coined silver, were borne along by 3000 men. Each vase contained three talents, and was borne by four men. There were some who bore silver bowls, and goblets, and cups, and vessels made of horn, remarkable as well for the beauty of their arrangement as for their size and weight and the surpassing workmanship of the raised carving. On the third day, at the very dawn, the trumpeters began the march, . . . sounding their war-notes as if they were advancing to battle. A hundred and twenty fat oxen with gilded horns and adorned with fillets and wreaths of flowers were led along. . . . Then was seen the sacred goblet, ten talents in weight, adorned with precious gems, which Paulus had ordered to be made, and also the goblets of Antigonus and Seleucus, and the cups made by Thericles and other distinguished artists. . . . After them came the chariot of Perseus, laden with his arms, and a diadem in addition. . . . Then 400 golden crowns were carried along, which had been sent by almost all the states of Greece and Asia, through their ambassadors, as gifts to Paulus, and an expression of their joy for his victory."

STUDY ON 5, *a-d*.

To what does Scipio declare himself superior? Who agree with him? Why is he allowed this superiority? What assembly has the greatest political power at Rome? Name all the ways in which its favor is gained. What change do you notice in the character of the Roman people since the beginning of the Punic wars? What do you infer, from Cato's remark, was the common reason for desiring office? What class of men could not obtain or hold office on account of their condition? What constitutional measure might have opened office to them? (Compare with the Athenian democracy under Pericles.)

What class of people are oppressed by the Romans? What danger may threaten Rome in consequence?

What effect would such a triumph as here described have upon the life of Rome? Its art? Its ideas? Its ambitions? Its civilization?

e. Manners, Customs, Life, and Thought of the Period.

The soldiers who went against Antiochus "first brought to Rome gilded couches, rich tapestries, and . . . other works of the loom. . . . At entertainments . . . were introduced players on the harp and timbrel, with buffoons for the diversion of the guests; . . . the cook . . . became highly valuable," and cooking was regarded as an art. Poems on the art of good living, with long lists of dainties, were in vogue. "In Rome," Polybius tells us, "nobody gives to any one unless he must do so, and no one pays a penny before it falls due, even among near relatives." The descendants of those who had once filled the highest offices, such as those of consul, censor, and prætor, were now allowed by law to place the wax images of these famous ancestors in their family hall, and to have them carried in their funeral procession. They were also distinguished from other citizens by purple-striped tunics and other ornaments. The senators were now given separate and superior seats in the theatre.

Farms were mostly worked by slaves, and the following were some of the maxims concerning them. "A slave must either work or sleep." "So many slaves, so many foes." "Let the father of a family," counselled Cato, "sell his old carts, old iron, the sick slave, the old slave, and all that he can sell." "A good watch-dog must not be on too intimate terms with his fellow-slaves," said another Roman. These slaves were mostly foreigners captured in war.

It was during this period that the Romans began to amuse themselves regularly with gladiatorial¹ and wild-beast fights,

¹ The gladiators were slaves, mostly captives taken in war, who were thoroughly trained for hand-to-hand combats of all sorts.

which the senate vainly tried to suppress. On one occasion, Greek flute-players were introduced, but their music failed to please, whereupon they were directed to begin a boxing-match, which gave most perfect satisfaction. It was said that the audience would always leave a play, if rope-dancing or fighting were to be seen.

Accounts of the expenses for auspices, sacrifices, and the support of the national faith were kept as exactly as, and together with, the accounts for the cook, nurse, and the household in general.

From Cato. — “A man must augment his substance, and he is deserving of praise and full of a divine spirit whose account-books, at his death, show that he has gained more than he has inherited.” “Believe me, those statues from Syracuse were brought into this city with hostile effect. I already hear too many commending and admiring the decorations of Athens and Corinth, and ridiculing the earthen images of our Roman gods that stand on the fronts of their temples. For my part, I prefer these gods, — propitious as they are.”

There was circulated through Italy at this time a book, explaining the gods to be personified powers of nature, or, in other words, to be merely allegorical. In one of the dramas of Ennius occurs this passage:—

“I shall always say, as I have said, that the gods are in heaven, But careless, I think, of the actions of men; for if gods were our rulers,
Then the good should have good, and the evil have evil; but who ever saw it?”

At the battle of Pydna, an eclipse of the moon occurred. It was not, however, regarded as a bad omen, having been foretold by a Roman officer.

At a certain celebration of the Latin festival, “religious scruples were felt . . . because, on the offering of one of the victims, the magistrates . . . had not prayed for the Roman people. . . . When the matter was brought before the Senate,”

and they referred it to the . . . pontiffs; these decreed that the whole festival must be repeated.

STUDY ON *e*.

What proofs can you give that Cato's fear of luxury has good reason? (See also *a*.) What sort of a man is evidently admired among the Romans at this period? What do they care for? Proofs. Describe Cato's character. What relation between it and the Præ-Punic type of Roman character?

What gives a man entrance into the highest Roman "society"? From your study of *a* and *b*, what kind of men do you see will be able to make this entrance? This new Roman aristocracy, then, rests on what three bases? How is labor regarded at Rome? Why? (See also *b*.)

What class of people may become dangerous to Rome? Why?

What effect will the distribution of grain at Rome have upon the market of the small farmers of Italy? If they sell their lands, what will stand in the way of their working in the large vineyards or cattle-farms? How can they live at Rome, even if entirely ignorant of any other occupation than that of farming? What sort of men will they become at Rome? What class of population will be most numerous in the rural districts? What evil will result from this state of affairs in the city of Rome? What danger will threaten in the rural districts of Italy? How can you describe the Roman tastes of this period? As shown in amusements? In the list of great men? What cause can be found in the previous history in Rome for this?

What new way of regarding the old religious faith begins now? What danger is there for the state in these new views? What do the Romans seem to regard as the matter chiefly important in religion?

Name all the ways in which Greece and the East are influencing Rome at this time. Name two ways in which this influence comes to Rome.

Make a list of all the tendencies you have noticed in this period. How many of these tendencies are dangerous, and why? Name those politically dangerous; socially; religiously.

B. III. STUDY ON REPUBLICAN ROME, POST-PUNIC PERIOD.

Contemporary authorities: Julius Cæsar, Cicero, Salust.

Other original sources: Suetonius, Plutarch.

Chief modern authority: Mommsen, Duruy.

1. a. *Summary of More Important Events, 146-78 B.C.*

146 TO 115.

The Sicilian slaves arm themselves against their masters; their revolt is suppressed by Roman troops.

Tiberius and Gaius Gracchus, tribunes of the people, propose (*a*) that no citizen shall hold more than 320 acres of public land;¹ (*b*) that all land in excess of this shall be divided among the poor of Italy and of Rome; (*c*) that Roman citizenship shall be extended to the Italians; (*d*) that corn shall be sold at a low price to all Roman citizens; (*e*) that the Senate shall share its judicial power with the rich merchants and proprietors [*knights*] of Rome; (*f*) that colonies of the poorer Roman citizens shall not only be planted in Italy, but also in the Provinces. Tiberius carries his measures against the Senate by means of the Assembly of the Tribes, and presents himself for reëlection in spite of the Roman law; hearing that violence is to be used against him on the election-day, his friends arm themselves with staves; on that day a rumor runs through the Senate that Tiberius aims at kingly power; arming themselves with bludgeons, and clubs, and the legs of the benches, the senators enter the Forum, and disperse the adherents of Gracchus, who is this day killed.

Gaius Gracchus earnestly carries on the work of his brother; the Senate decree him a public enemy, and arm

¹ Land gained and divided by the state among its citizens,

themselves against him. His followers fight in his defence but are defeated, and Gaius slain. Thus end the "Dissensions of the Gracchi."

South Gaul (*Provence*) becomes a Roman province; a road is built from the Rhone to the Pyrenees, and strong colonies founded (Aix).

The heirs to the throne of Numidia quarrel, and appeal to Rome to decide between them. The senators, bribed by Jugurtha, one of these claimants, declare unjustly in his favor. Nevertheless, he flagrantly disobeys the positive commands of the Senate, and massacres so many Italians within his dominion, that the Senate is forced to declare against him. They send an army into Africa under the command, first of Metellus, then of *Marius*, who is assisted by *Sulla*. By these generals Jugurtha is conquered and brought captive to Rome, and Numidia rendered practically subject.

115 TO 100.

Various Teutonic tribes threaten both Hither and Farther Gaul, and Marius, elected consul¹ in spite of the law for five successive years, at length repulses them in two famous battles, in one of which Sulla also is prominent. A second armed revolt of Sicilian slaves is repressed by the Roman armies with some difficulty.

Drusus, tribune of the people, again brings forward the Gracchan proposals as to the division of lands and the enfranchisement of Italians; he is assassinated, and a law passed that all who favor the Italian claims are guilty of high treason to Rome. The "Social War" breaks out,—a war of the Italian allies (*Socii*) against Rome in order to gain the rights of Roman citizens; both Sulla and Marius are prominent and suc-

100 TO 88.

¹ It is important to remember that, in order to be a Roman general, one must be elected either consul or dictator.

cessful in this war, which, nevertheless, results in giving the Roman franchise to the whole peninsula.

88
to
78.

Mithridates, king of Pontus, aided by discontented states and cities in Asia and Greece, makes war on Rome, who makes Sulla her commander-in-chief; thereupon the followers of Marius arm themselves, and drive the supporters of Sulla from the Forum. They next vote that Marius shall be general for the East. Sulla now leads his own troops to Rome, and defeats the soldiers of Marius; the latter flees to Africa, while Sulla leaves for Asia.

Marius returns, lays siege to Rome, and takes it; his soldiers slay his enemies and plunder the city; Marius, without regular election, assumes the powers of a consul, but soon dies. His successor stands illegally as consul for three successive years, without being regularly elected. Both Marius and his followers support the measures of the Gracchi.

Sulla, victorious over Mithridates, dictates terms of peace, and returns to Italy 83 B.C. He there reconquers the Marian party, enters Rome with his troops, and has more than 4000 of his enemies put to death by his sole order. At his own suggestion, he is made dictator for so long time as he shall think fit; he gives thousands of his soldiers grants of land in Italy. After two years, in which he seeks to strengthen the power of the Senate, he resigns the Dictatorship, and soon after dies (78 B.C.).

STUDY ON I a.

Look over the wars and disturbances of the period, and tell how many and of what kinds they were. Judging from these wars and disturbances, what classes of people find themselves injured or oppressed by Roman rule? What causes for these disturbances are to be found in the Punic period? What class or classes of people are

to be benefited by each measure of the Gracchi? What class or classes would oppose each, and why? Which measure seems to you bad, and why? Into what parties are the people divided by the "Disensions of the Gracchi"? What constitutional organization represents each? Which is the radical party? Which the conservative? In this case, which was the party of reform? Why should the Romans so violently oppose the Italian enfranchisement? What would the Italians gain by it? What faults of moral character displayed by the Romans in this period? What great differences do you see between the political life of Rome in the time of the Gracchi and that life before and during the Punic period?

How do the followers of Marius and Sulla break the laws of Rome? In whose hands is the actual power during the civil wars of these two generals? What necessities of Rome force power into their hands?

1. *b. Summary of Leading Events, 78-27 B.C.*

Marian revolts against the government of Sulla in Italy and Spain are put down by Pompey. A revolt of the gladiator-slaves of Italy is suppressed by Crassus and Pompey. Pompey and Crassus both desire to stand for the consulship; the Senate cannot legally grant this; but both are at the gates of Rome with their armies, and both are chosen to the desired office, each keeping an army near at hand.

78 TO 60.

Cilician pirates render the Mediterranean and its coasts very dangerous for commerce and travel; Pompey is chosen to subdue them, and given for the purpose absolute dictatorial power. In three months he renders the sea perfectly safe.

A second war with Mithridates breaks out, and Pompey, chosen to end it, is appointed dictator for the East; victorious, he turns Pontus, Syria, and Cilicia into Roman provinces (66-61).

A conspiracy to burn and plunder Rome, headed by Catiline, is discovered and defeated by the eloquence and detective skill of Cicero.

60 TO 27.

Julius Cæsar, Pompey, and Crassus agree to help each other to gain the office which each wishes from Rome (*First Triumvirate*). Cæsar is made consul, and introduces new laws for the distribution of land among the poor, especially among the families of soldiers (60–59 B.C.). He conquers Gaul and makes of it a Roman province. Cæsar and Pompey, supported by their respective armies, contend for the chief power at Rome; the contest ends by the victory of Cæsar at Pharsalus (48). (*Wars of the First Triumvirate*.)

After conquering the Pompeians in the provinces, Cæsar returns to Rome, is appointed dictator for ten years, and soon after, for life. In this office he accomplishes, or urges on, the following measures: (*a*) the giving of Roman citizenship to Hither Gaul, and to some of the communities of Farther Gaul and Spain; (*b*) the introduction of provincials (Gauls) into the Senate; (*c*) a reform of the calendar, which has sufficed ever since; (*d*) the survey of the whole empire; (*e*) the planting of Roman colonies in the provinces; (*f*) various public works for the improvement of Rome and Italy.

Cæsar is accused of aiming at kingly power, and a conspiracy is formed against him. He is slain by its leaders, Brutus and Cassius. His friend, Mark Antony, and his adopted heir and nephew, Octavian Cæsar, together with a certain Lepidus, agree to divide his power among them. Both parties gather troops; but those of Brutus and Cassius are utterly defeated at Philippi (42). Civil war between the Triumvirs themselves ensues, but is ended by the victory of Octavian Cæsar at Actium (31 B.C.).

Octavian becomes Augustus Cæsar, the first Emperor of Rome (27 B.C.).

STUDY ON I, *a* AND *b*.

What wrongs and weaknesses of Roman rule are indicated by *b*? Name in order the successive leaders of the party of the Gracchi up to 27 B.C. By what means do these men and their opponents gain their power in the state? What necessity forces the state to allow them this power; illustrate from Marius, Sulla, Pompey. What other means are employed to gain power during the whole period 146-27? [Gracchi and Cicero.] What sort of force does the emperor represent? On what class of people is he dependent for his power? Which of the two parties of the period does he represent? Name in order the men who hold imperial power from 146-27. Name in order the affairs which show the weakness of the Roman government. [Note the length of time of the disturbances at home compared with the foreign wars under Marius, Sulla, Pompey.] In what direction is it strongest?

 2. *List of Noteworthy Men and Works of Post-Punic Period.*

Contemporaries of Cicero (106-43 B.C.) marked *.

<i>Name.</i>	<i>Birth, Circumstance.</i>	<i>Cause of Fame.</i>
*Antony, Mark,	Roman of consular rank, but poor.	See 1. <i>b</i> .
*Brutus and	Roman patrician.	See 1. <i>b</i> .
*Cassius,	Roman plebeian.	See 1. <i>b</i> .
*Cæsar, Julius,	Roman patrician.	Author of military and historical commentaries on the Gallic wars; see 1. <i>b</i> .
*Catullus,	Verona; of a wealthy and notable family.	Lyric poet, at first following Greek models.
*Cicero,	Latium; knight.	Senatorial orator; forensic pleader; author of essays on friendship, old age, the gods, and other abstract subjects; his written orations are masterpieces of elegant and effective eloquence.

<i>Name.</i>	<i>Birth, Circumstance.</i>	<i>Cause of Fame.</i>
Gracchus, Gaius,	Roman patrician.	See 1. a.
Gracchus, Tiberius,	Roman patrician.	See 1. a.
Lucretius,	Rome; of an- cient family; knight(?).	Philosophical poet; his philosophy founded on the atheistic teaching of Epicurus.
Marius,	Latium; plebeian.	See 1. a.
*Nepos, Cornelius,	Cisalpine Gaul. . .	Historian and biographer.
*Pompey,	Patrician.	See 1. b.
*Sallust,	Land of the Sabines; plebeian.	Historian of Catiline's conspiracy and the Jugurthine wars; imitated Greek models.
Sulla,	Roman patrician.	See 1. a.
*Varro,	Land of the Sa- bines; plebe- ian; family of senatorial rank.	Author of works on agriculture and history; the "most learned of the Romans."

During this time new and important roads were built in Italy itself, and extended to Gaul, Spain, and Macedonia; the draining of the great Italian marshes was undertaken; the old aqueducts were repaired, and new ones built; new bridges were constructed; a new fish-market and forum were made at Rome; and the Great Circus was enlarged. All these works were inaugurated and executed by the Roman magistrates.

STUDY ON 2.

Of the works of this period, which do you consider as peculiarly Roman? (Compare with the lists on pp. 96, 162.) What element

of character causes the Romans to produce and care for such works? In what sorts of activity do the greatest Romans earn their fame? What class produces, on the whole, the greatest men of this period? Whence comes the literary greatness of Rome, and how is it influenced? What literary works are *original* to Rome?

3. *Illustrative Extracts from Contemporary and Original Sources.*

a. *The Jugurthine War.* (Abridged from Sallust.)

Now Jugurtha "despatched ambassadors to Rome, with a profusion of gold and silver. . . . When these deputies had arrived at Rome, and had sent large presents, according to the prince's direction, . . . so remarkable a change ensued, that Jugurtha, from being an object of the greatest odium, grew into great regard and favor with the nobility. . . . When the ambassadors, accordingly, felt sure of success, the senate, on a fixed day, gave audience to both parties. On that occasion, Adherbal . . . spoke to the following effect:—

"My father, Micipsa, Conscript Fathers, enjoined me . . . to consider the right and authority as belonging to you; . . . and to regard you as my kindred and relatives, saying, that . . . I should find, in your friendship, armies, riches, and all necessary defenses of my realm. By these precepts I was proceeding to regulate my conduct, when Jugurtha . . . expelled me, . . . the hereditary friend and ally of the Roman people, from my kingdom and all my possessions. . . . It is what you bestowed that has been wrested from me; in my wrongs you are insulted. . . . I implore you, therefore, Conscript Fathers . . . by the majesty of the Roman people, . . . to arrest the progress of injustice, and not to suffer the kingdom of Numidia . . . to sink into ruin. . . ." The ambassadors of Jugurtha were then heard, and the senate proceeded to deliberate. "Yet that party gained the superiority . . . which preferred money and interest to justice," and the kingdom was divided in the interests of Jugurtha.

When, at last, the outrages of Jugurtha in Africa were reported at Rome, . . . "the senate . . . from consciousness of

misconduct, became afraid of the people . . . An army was then raised to be sent into Africa." On its arrival, both its commanders were tempted by Jugurtha with bribes, and were "seduced, by a vast sum of money, from integrity and honor to injustice and perfidy, . . . and the next day Jugurtha was formally allowed to surrender [on terms very favorable to himself]. . . . When rumor had made known the affairs transacted in Africa, and the mode in which they had been brought to pass, . . . among the people, there was violent indignation; as to the senators, whether they would ratify so flagitious a proceeding, or annul the act of the consul, was a matter of doubt. At this juncture a tribune of the people entreated them to bring the senators to judgment and to fetch Jugurtha to Rome as a witness." Jugurtha was accordingly brought, but "purchased, by a vast bribe, the aid of . . . a tribune of the people, by whose audacity he hoped to be protected against the law." When Jugurtha was called upon to give his testimony, this tribune "enjoined the prince to hold his peace; and though the multitude . . . were desperately enraged, . . . his audacity was at last triumphant. The people, mocked and set at naught, withdrew from the place of assembly; and the confidence of Jugurtha . . . was greatly augmented." Soon after, Jugurtha was ordered by the senate to quit Italy, and the war was continued under new commanders, of whom the best was Metellus. "When he arrived in Africa, the command of the army was resigned to him. . . . But neither had the camp been fortified, nor the watches kept; . . . every one had been allowed to leave his post when he pleased. The camp-followers, mingled with the soldiers, wandered about day and night, ravaging the country, robbing the houses, . . . carrying off cattle and slaves, which they exchanged with traders for foreign wine and other luxuries." Metellus at once gave "a general order that no one should sell bread, or any other dressed provisions, in the camp; . . . and that no common soldier should have a servant, or beast of burden. . . . He moved his camp daily, exercising the soldiers by marches across the country; he fortified it with a

rampart and a trench, exactly as if the enemy had been at hand. . . . Thus, by preventing rather than punishing irregularities, he in a short time rendered his army effective," and prosecuted the war with vigor.

But now as his lieutenant Caius Marius was one day "sacrificing to the gods, an augur told him that great and wonderful things were presaged to him," and having ardently desired the consulship, he asked for leave of absence to offer himself a candidate at Rome. This Metellus refused to give. From that time Marius "allowed the soldiers . . . more relaxation of discipline than he had ever granted them before. He talked of the war among merchants; . . . saying 'that if but half of the army were granted him, he would, in a few days, have Jugurtha in chains; but that the war was purposely protracted by the consul.'" He then induced "both soldiers and merchants to write to their friends at Rome, . . . to intimate that Marius should be appointed general. The common people at Rome, having learned the contents of these letters," voted that Marius should be general in the African War, and thus rendered useless the previous decree of the senate, which had given it to Metellus. "Nor did the senate . . . dare to refuse him any thing," while the people themselves felt an ardent desire to serve under Marius. "Every one cherished the fancy that he should return home laden with spoil . . . or attended with some similar good fortune. Marius himself, too, had excited them in no small degree" by speaking as follows: "They reproach me as being mean, and of unpolished manners, because, forsooth, I have but little skill in arranging an entertainment, and keep no actor, nor give my cook higher wages than my steward; all which charges I must, indeed, acknowledge to be just. . . . But let the nobility, if they please, pursue what is delightful and dear to them; let them devote themselves to . . . revelry and feasting, the slaves of gluttony and debauchery; but let them leave the toil and dust of the field . . . to us, to whom they are more grateful than banquets." Setting out for Africa, he continued the war with success; "his soldiers, kept under

mild discipline and enriched with spoil, extolled him to the skies." Among his officers, the most famous was Sulla, who became, in a short time, "the most expert of the whole army. He was, besides, affable to the soldiers, and . . . conversed jocosely as well as seriously with the humblest; . . . he was their frequent companion at their works, on the march and on guard." By the aid of Sulla, Jugurtha was captured, and Marius returned to Rome, having ended the war.

STUDY ON 3, *a*.

What was the real relation of Numidia to Rome? Why was not Rome able to defend Adherbal? What other source of Roman weakness appeared on the arrival of Metellus in Africa? What did the Romans seem to be caring for at this time? What proofs that this was general in all classes? Compare this with the state of affairs in the Punic period. What two parties were there now in Rome? What seemed to distinguish each according to Marius? What assembly represented each? Which was the stronger, and why? What proof have we of its superior strength? In what did the strength of the other consist? What feeling seemed to be the cause of the displacement of Metellus by Marius? By what means did Marius gain power and influence? By what, Sulla? Name all the ways in which the Roman power is seen to be weakened and endangered in the events of the Jugurthine War. By whom was she thus weakened and endangered?

b. Extracts from Cicero's Orations in Behalf of the Sicilians against Verres, who had been sent to Sicily as Prætor.

"While this man was prætor . . . no legal decision for three years was given on any other ground but his will; no property was so secure to any man, even if it had descended to him from his father and grandfather, but he was deprived of it at his command. . . . Roman citizens were tortured and put to death like slaves; the greatest criminals were acquitted in the courts of justice through bribery; . . . the most fortified harbors, the greatest and strongest cities, were laid open to pirates and robbers; the sailors and soldiers of the Sicilians, our own

allies and friends, died of hunger; the best built fleets on the most important stations were lost and destroyed, to the great disgrace of the Roman people. This same man, . . . in Achæa demanded money from a Sicyonian magistrate. Do not let this be considered a crime in Verres; others have done the same. When he could not give it, he punished him; a scandalous, but not an unheard of act. Listen to the sort of punishment. . . . He ordered a fire to be made of green and damp wood in a narrow place. There he left a free man, a noble in his own country, an ally and friend of the Roman people, tortured with smoke, half dead. . . . But the storming of that most ancient and most noble temple of the Samian Juno, how grievous was it to the Samians! how bitter to all Asia! . . . And when ambassadors had come from Samos into Asia . . . to complain of this attack on that temple, they received for answer, that complaints of that sort . . . must be carried to Rome. . . .”

* * * * *

“Heraclius is . . . a Syracusan; a man among the very first for nobility of family, and, before Verres came, . . . one of the most wealthy of the Syracusans. . . . An inheritance of at least three millions of sesterces came to him, . . . the house was full of silver plate exquisitely carved, of abundance of embroidered robes, and of most valuable slaves. . . . An action is brought in due form against Heraclius. . . . Judges are appointed, whomsoever Verres chooses. . . . He commands them to condemn Heraclius. . . . So they condemn him. What is the meaning of this madness? . . . The first measures which are taken are to carry whatever chased plate there was among that property to Verres: as for all Corinthian vessels, all embroidered robes, no one doubted that they would be taken and seized, and carried inevitably to his house. The land of the province of Sicily liable to the payment of taxes is deserted through the avarice of that man. . . . Wherefore . . . O judges, you can easily see that Sicily, that most productive and most desirable province, has been lost to the Roman people, unless you recover it by your condemnation of that man.

For what is Sicily if you take away the cultivation of its land, and if you extinguish the multitude and the very name of the cultivators of the soil? . . . All the provinces are mourning; all the nations that are free are complaining; every kingdom is expostulating with us about our covetousness and our injustice; . . . the Roman people is now no longer able to bear . . . the mourning, the tears, and the complaints of all foreign nations."

STUDY ON 3, b.

What injury did Verres inflict upon the treasury of Rome? Upon her power? Upon her reputation? Upon her territory? Upon religious faith of men? How did he inflict each of these injuries? What proof from Cicero's speech that Verres was not the only case of such a provincial governor? What reason do we find in Verres' conduct for the eagerness for foreign office among the Romans? What do these extracts show to have been a ruling passion with many Romans? In what other case have you seen the same thing?

What do the cases of the Jugurthine War and the management of Sicily indicate as to the rule of Rome in her provinces? What faults had it?

c. *The Rise of Julius Cæsar.* (Abridged from Suetonius.)

"Julius Cæsar, the Divine, . . . lost his father when he was but sixteen; shortly after, he married Cornelia, the daughter of a famous Marian leader; Sulla, being then dictator, desired him to divorce her; but Cæsar, resolutely resisting, lost his office, his estates, his wife's dowry, and was forced to withdraw from Rome." After changing his place of concealment nearly every night, although he was suffering from ague, and having effected his release by bribing the officers who had tracked his footsteps, he at length obtained a pardon through the intercession of the vestal virgins, and of . . . his near relatives. After Sulla's death he returned to Rome, where he obtained several successive minor offices from the people. During this time "he not only embellished the Forum, with the adjoining halls, but adorned the Capitol also, with temporary piazzas, constructed for the purpose of displaying some part of

the superabundant collections he had made for the amusement of the people. He entertained them [also] with the hunting of wild beasts, and with games. . . . Having thus conciliated popular favor, he endeavored . . . to get Egypt assigned to him as a province, by an act of the people. . . . But . . . there was so much opposition from the faction of the nobles, that he could not carry his point. In order, therefore, to diminish their influence . . . he restored the trophies erected in honour of Caius Marius, which had been demolished by Sulla. . . . Having renounced all hope of obtaining Egypt for his province, he stood candidate for the office of chief pontiff, to secure which he had recourse to the most profuse bribery. . . . After he was chosen prætor, the conspiracy of Catiline was discovered; and while every other member of the Senate voted for inflicting capital punishment on the accomplices in that crime he alone proposed that the delinquents should be distributed for safe custody among the towns of Italy, their property being confiscated. He stood for this, until some knights standing near threatened him with instant death and even thrust at him with swords; whereupon he withdrew, and absented himself from the Senate "during the remainder of that year." Afterward, finding that "preparations were made to obstruct him by force of arms" in the discharge of his duties, "he betook himself privately to his own house, with the resolution of being quiet in a time so unfavorable. . . . He likewise pacified the mob, which . . . in a riotous manner made a voluntary tender of their assistance. . . . This happening contrary to expectation, the Senate . . . gave him their thanks."

On becoming consul "he introduced a new regulation: that the daily acts both of the Senate and people should be committed to writing and published." He also divided certain Campanian land "among upwards of 20,000 freemen, who had each of them three or more children." During the nine years in which he held the government of Gaul, he reduced it all to the form of a province. "He was the first of the Romans who, crossing the Rhine by a bridge, attacked the Germanic tribes.

... He also invaded the Britons, a people formerly unknown. ... With money raised from the spoils of the war, he began to construct a new forum . . . and promised the people a public entertainment of gladiators and a feast . . . such as no one before him had ever given. The more to raise their expectations on this occasion, although he had agreed with victuallers of all denominations for his feast, he made yet farther preparations in private houses. . . . Young gladiators he trained up, not in the school and by the masters of defense, but in the houses of Roman knights, and even senators, skilled in the use of arms, . . . He doubled the pay of the legions in perpetuity, allowing them, likewise, grain, when it was in plenty, without any restriction, and sometimes distributing to every soldier in his army a slave and a portion of land. . . . Every person about him, and a great portion, likewise, of the Senate, he secured by loans of money at low interest or none at all; and to all others who came to wait upon him, either by invitation or of their own accord, he made liberal presents, not neglecting even the freedmen and slaves. . . . He endeavored with equal assiduity to engage in his interest princes and provinces in every part of the world, presenting some with thousands of captives, and sending to others the assistance of troops . . . without any authority from either the Senate or people of Rome. He . . . embellished with magnificent public buildings the most powerful cities, not only of Italy, Gaul, and Spain, but of Greece and Asia; until, all people being now astonished, and speculating on the obvious tendency of these proceedings, . . . the consul . . . made a motion in the Senate that some person should be appointed to succeed Cæsar in his province, before the term of his command was expired." Cæsar, understanding that this measure proceeded from Pompey, "wrote a letter to the Senate, requesting that they would not deprive him of the privilege kindly granted him by the people," or else that Pompey should resign the command of his army, as well as himself. But the Senate declined to interpose, and his enemies consented to no compromise. Cæsar advanced into Hither Gaul with his

troops, and, after once more failing to arrange matters at Rome, crossed the Rubicon, — the southern boundary of his own province, — and “with tears in his eyes, and his garment rent from his bosom, called upon the troops to pledge him their fidelity.”

After becoming perpetual dictator, he gave money and land to all the veterans of his infantry; and to the Roman populace, wheat and oil and money. To all this he added a public entertainment and a distribution of meat, and, after his Spanish victory, two public dinners.

“... His thoughts were now fully employed from day to day on a variety of great projects for the embellishment and improvement of the city, as well as for guarding and extending the bounds of the empire. In the first place, he meditated the construction of a temple to Mars, which should exceed in grandeur everything of that kind in the world. . . . He also projected a most spacious theatre . . . ; and also proposed to reduce the civil law to a reasonable compass, and out of that immense and undigested mass of statutes to extract the best and most necessary parts into a few books, to make as large a collection as possible of works in the Greek and Latin languages, for the public use. . . . He intended, likewise, to drain the Pontine marshes, to cut a channel for the discharge of the waters of the Lake Fucinus, to form a road from the upper sea through the ridge of the Apennine to the Tiber, and to make a cut through the isthmus of Corinth. . . . But in the midst of all his undertakings and projects, he was carried off by death.”

* * * * *

“He was so nice in the care of his person, that he . . . kept the hair of his head closely cut, and had his face smoothly shaved. . . . His baldness gave him much uneasiness. . . . He therefore used to bring forward the hair from the crown of his head; and of all the honors conferred upon him by the Senate and the people, there was none which he either accepted or used with greater pleasure, than the right of wearing constantly a laurel crown. . . . In regard to wine, he was abste-

mious. . . . In the matter of diet, . . . he was so indifferent that, when a person in whose house he was entertained had served him with stale instead of fresh oil, and the rest of the company would not touch it, he alone ate very heartily of it, that he might not seem to tax the master of the house with rusticity or want of attention. . . . Cicero, in recounting to Brutus the famous orators, declares, 'that he does not see that Cæsar was inferior to any one of them,' and says 'that he had an elegant, noble, and magnificent vein of eloquence.' . . . On a march, he used to go at the head of his troops, sometimes on horseback, but oftener on foot, with his head bare in all kinds of weather. He would travel post . . . at the rate of a hundred miles a day; and if he were stopped by floods in the rivers, he swam across, or floated on skins inflated with wind. . . . He never marched his army by roads which were exposed to ambuscades, without having previously examined the nature of the ground by his scouts. Nor did he cross over to Britain before he had carefully examined in person the navigation, the harbors, and the most convenient point of landing in the island. . . . He was never deterred from any enterprise, nor retarded in the prosecution of it, by superstition. When a victim which he was about to offer in sacrifice made its escape, he did not therefore defer his expedition." In his speeches he always addressed his men as "fellow-soldiers," and loved them "to such a degree that, when he heard of the defeat of those under Titurius, he neither cut his hair nor shaved his beard until he had revenged it. . . . Upon his entering on the civil war, . . . the whole army agreed to serve gratis, without either corn or pay, those amongst them who were rich charging themselves with the maintenance of the poor. No one of them, during the whole course of the war, deserted to the enemy; and many of those who were made prisoners, though they were offered their lives upon condition of bearing arms against him, refused to accept the terms." Pompey, when besieged by the Cæsarians, "upon seeing a sort of bread made of an herb which they lived upon, said, 'I have to do with wild beasts,' and ordered it immediately

to be taken away, because, if his troops should see it, their spirit might be broken by perceiving the endurance and the determined resolution of the enemy. . . . When he had placed himself at the head of affairs, he advanced some of his faithful adherents, though of mean extraction, to the highest offices. . . .

"On the field of Pharsalia he called out to the soldiers 'to spare their fellow-citizens,' and afterwards gave permission to every man in his army to save an enemy. . . . And, finally, a little before his death, he permitted all whom he had not before pardoned, to return into Italy, and to bear offices both civil and military. He even replaced the statues of Sulla and Pompey, which had been thrown down by the populace. . . . He not only obtained excessive honors, such as the consulship every year, the dictatorship for life, and the censorship, but also the title of Emperor, and the surname of FATHER OF HIS COUNTRY. . . . He even suffered some honors to be decreed to him which were unbecoming the most exalted of mankind; such as . . . temples, altars, statues among the gods, . . . a priest, and a college of priests dedicated to himself. . . . He admitted into the Senate . . . even natives of Gaul, who were barbarians. . . . Upon the admission of foreigners into the Senate, a handbill was posted up, in these words: 'A good deed! let no man show a new senator the way to the house.'"

The magistrates, the soldiers, the citizens, and the matrons united in paying the honors of his funeral, and "in this public mourning there joined a multitude of foreigners, expressing their sorrow according to the fashion of their respective countries." The people erected in his honor a column of Numidian marble, placing it in the Forum. At this column they continued for a long time to offer sacrifices, make vows, and decide controversies, in which they swore by Cæsar. The Senate also ranked him among the gods by a formal decree.

STUDY ON 3, c.

Make a list of all the qualities of character displayed by Cæsar. Of these, which gave Cæsar power? Which were unfavorable to him? What material means did he employ to gain power? What was the

final and decisive means by which he won it? What does the fact that he could gain power by such means show of the people of Rome? What difference between him and the other party-leaders we have seen? In what was he their superior? What party did he represent? What classes of people did he favor? What was his attitude towards Provincials? Proofs. What classes of people would you expect to favor and support Cæsar? Why? What was his object in life? In how many ways was Cæsar great? What opinion have you of the way he gained his power? Of the way he used it? Give reasons for each opinion from the facts before you. What was the reason for the opposition to Cæsar? Why was he killed? What men may be regarded as the predecessors of Cæsar in Rome? Was his death a fortune or misfortune to Rome? Why? What do we learn of religion at Rome from the life of Julius Cæsar? Compare his career with that of Pisistratus.

d. Extracts Illustrative of Thought of the Time.

"The custom of reverence for, and discipline and rights of, the augurs, and the authority of the college, are still retained for the sake of their influence on the minds of the common people." But "how pitiful is the nature of a science, which pretends that the eccentric motions of birds are full of ominous import, and that all manner of things must be done, or left undone, as their flights and songs may indicate! . . . How, when, and by whom were such absurd regulations as these invented? . . . Such signs may be easily explained by reference to the laws of nature." — *Cicero*.

"We may be assured . . . that it makes not the least difference to a man, when immortal death has ended his mortal life, that he was ever born at all." — *Lucretius*.

"Alas! I am ashamed of our scars and our wickedness. . . . What have we, a hardened age, avoided? What have we in our impiety left unviolated? From what have our youth restrained their hands, out of reverence to the gods? What altars have they spared?"

* * * * *

"The palace-like edifices will in a short time leave but a few acres for the plough; . . . then banks of violets, and myrtle-

groves, and all the tribe of nosegays shall diffuse their odors in the olive plantations, which were fruitful to their preceding master. . . . It was not so prescribed by the institutes of Romulus, and the unshaven Cato, and ancient custom. Then private income was contracted, while that of the community was great."

* * * * *

"Who can fear the Parthian? Who, the frozen Scythian? Who, the progeny that rough Germany produces, while Cæsar is in safety? . . . Every man puts a period to the day amidst his own hills, and weds the vine to the widowed elm-trees; hence he returns joyful to his wine, and invites thee [Cæsar], as a deity, to his second course; thee with many a prayer, thee he pursues with wine poured out [in libation] from the cups; and joins thy divinity to that of his household gods."—*Horace*.

STUDY ON *d*.

Considering Cicero a typical cultured Roman of his age, how did men of culture regard the popular faith? What was apparently the attitude of the common people towards it? What does the extract from Lucretius indicate? Each of the extracts from Horace? What relation between each of the extracts given under *d*, and the facts or characteristics noticed in the later Punic period?

GENERAL STUDY ON ROMAN REPUBLIC.

What single ideal had the Romans during the whole Republican period? Give instances from each period. What new ideals were added? When? How did the ideal of manners change during this time? Of morals? Of culture? What will you select as the most typically *Roman* age of the Republic? Why? What as the time of its greatest glory? Why? What causes can you give for the fall of the Republic? When did these causes begin to act? What part of the civilization of Rome was Roman? Whence came the rest? What general statement can you make as to the way in which Rome secured her dominion? In what order did she win it? In what period was religion least prominent?

mild discipline and enriched with spoil, extolled him to the skies." Among his officers, the most famous was Sulla, who became, in a short time, "the most expert of the whole army. He was, besides, affable to the soldiers, and . . . conversed jocosely as well as seriously with the humblest; . . . he was their frequent companion at their works, on the march and on guard." By the aid of Sulla, Jugurtha was captured, and Marius returned to Rome, having ended the war.

STUDY ON 3, a.

What was the real relation of Numidia to Rome? Why was not Rome able to defend Adherbal? What other source of Roman weakness appeared on the arrival of Metellus in Africa? What did the Romans seem to be caring for at this time? What proofs that this was general in all classes? Compare this with the state of affairs in the Punic period. What two parties were there now in Rome? What seemed to distinguish each according to Marius? What assembly represented each? Which was the stronger, and why? What proof have we of its superior strength? In what did the strength of the other consist? What feeling seemed to be the cause of the displacement of Metellus by Marius? By what means did Marius gain power and influence? By what, Sulla? Name all the ways in which the Roman power is seen to be weakened and endangered in the events of the Jugurthine War. By whom was she thus weakened and endangered?

b. *Extracts from Cicero's Orations in Behalf of the Sicilians against Verres, who had been sent to Sicily as Prætor.*

"While this man was prætor . . . no legal decision for three years was given on any other ground but his will; no property was so secure to any man, even if it had descended to him from his father and grandfather, but he was deprived of it at his command. . . . Roman citizens were tortured and put to death like slaves; the greatest criminals were acquitted in the courts of justice through bribery; . . . the most fortified harbors, the greatest and strongest cities, were laid open to pirates and robbers; the sailors and soldiers of the Sicilians, our own

allies and friends, died of hunger; the best built fleets on the most important stations were lost and destroyed, to the great disgrace of the Roman people. This same man, . . . in Achæa demanded money from a Sicyonian magistrate. Do not let this be considered a crime in Verres; others have done the same. When he could not give it, he punished him; a scandalous, but not an unheard of act. Listen to the sort of punishment. . . . He ordered a fire to be made of green and damp wood in a narrow place. There he left a free man, a noble in his own country, an ally and friend of the Roman people, tortured with smoke, half dead. . . . But the storming of that most ancient and most noble temple of the Samian Juno, how grievous was it to the Samians! how bitter to all Asia! . . . And when ambassadors had come from Samos into Asia . . . to complain of this attack on that temple, they received for answer, that complaints of that sort . . . must be carried to Rome. . . .”

* * * * *

“Heraclius is . . . a Syracusan; a man among the very first for nobility of family, and, before Verres came, . . . one of the most wealthy of the Syracusans. . . . An inheritance of at least three millions of sesterces came to him, . . . the house was full of silver plate exquisitely carved, of abundance of embroidered robes, and of most valuable slaves. . . . An action is brought in due form against Heraclius. . . . Judges are appointed, whomsoever Verres chooses. . . . He commands them to condemn Heraclius. . . . So they condemn him. What is the meaning of this madness? . . . The first measures which are taken are to carry whatever chased plate there was among that property to Verres: as for all Corinthian vessels, all embroidered robes, no one doubted that they would be taken and seized, and carried inevitably to his house. The land of the province of Sicily liable to the payment of taxes is deserted through the avarice of that man. . . . Wherefore . . . O judges, you can easily see that Sicily, that most productive and most desirable province, has been lost to the Roman people, unless you recover it by your condemnation of that man.

C. I. STUDY ON THE PAGAN EMPIRE — AUGUSTUS TO
CONSTANTINE, 27 B.C.—323 A.D.

Chief contemporary authorities: Seneca, Suetonius, Tacitus, the two Plinys, the New Testament, Dion Cassius, Justin Martyr, Tertullian, Lactantius, the contemporary poets (see lists), the monuments and inscriptions of the empire found throughout its extent.

Chief modern historians accessible in English: Gibbon, Merivale, Duruy.

QUESTIONS ON MAP.

What parts of the empire are most strongly under Roman influence? Greek and Oriental? In what countries are these three influences mixed? By what fact do you judge of influence? What countries of modern Europe formed parts of the Roman Empire? Compare the location of the cities of modern Europe with the foundations of the empire. What great cities of Europe do not owe their foundation to the empire or to Greeks and Orientals? Name the four cities of the empire which are greatest to-day. What relation does the Mediterranean hold to the lands of the empire? What two facts in regard to the foundation of cities indicate that there was much commerce between the various parts of the empire? What provinces of Rome were uncivilized before their conquest? What provinces were civilized? How far are the boundaries of the empire natural?

1. Table showing General Imperial Constitution as established by Augustus.

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Finances.</i>	<i>Administration.</i>	<i>Religion.</i>
Emperor, any Roman citizen, chosen by consent of Senate, citizens, and soldiers.	Declares peace and war; commands the armies; Imperator (<i>emperor</i>).	Proposes all measures to the Senate.	Arranges and decrees the taxes, controls the treasury, which also supports him.	Holds the powers of Censor, Consul, Tribune; is chief (Prince) of the Senate; appoints provincial governors, and, shortly after Augustus, recommends candidates for all magistracies; decrees public works, and furnishes the free grain for the capital.	Is Pontifex Maximus (chief high priest). After death becomes a deity to be adored throughout the empire.
Council of State, ¹ private advisors or friends of the emperor, chosen by himself from any class.	Advises the emperor in regard to all matters of state.				

¹ This appears or disappears at the will of the Emperor, until it becomes permanent under Hadrian.

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Finance.</i>	<i>Administration.</i>	<i>Religion.</i>
Senate, composed of Roman citizens as before.	Consulted by emperor in regard to war and peace.	Court of judgment; ratifies the imperial laws.		Appoints emperor and other officers, after reign of Augustus, in accordance with imperial or military suggestions.	Decreases the deification and worship of each emperor.
Roman citizens, consisting of the descendants of Romans, and of those who have bought the citizenship, or obtained it through imperial favor.	At first wholly, and afterwards partly, form the legions.	Are judged by the law of Rome.	Are subject to uniform taxation, less than that imposed on provincials.	Are eligible to Roman office; choose local officers in Rome and Roman colonies.	Free in matters of faith, if they do not neglect the public worship of the state.
Provincial governors.	Watch the frontiers and the order of the provinces.	Interpret the law of Rome in the provinces.	Are paid from the public treasury; ¹ enforce the payment of the taxes through the provinces.	Apply the laws of Rome and edicts of emperor, and arrange local matters.	Preside over the festivals of the adoration (worship) of Rome and the emperors.

¹ They are forbidden to receive any present without the consent of Senate or emperor.

<i>Parts of the State in</i>	<i>War.</i>	<i>Law.</i>	<i>Finance.</i>	<i>Administration.</i>	<i>Religion.</i>
Provincials; the general mass of subjects through the empire.	Form auxiliary troops, and soon enter largely into the legions.	Governed in general by law of Rome, but often allowed their own local law.	Subject to a poll tax, a tax on land, and other imposts.	Often administer their own local affairs.	Allowed local faith when this does not interfere with the adoration of Rome and the emperor.
Army, composed mostly of citizens and provincials.	Guard the frontiers.		Are paid from the public treasury.	Keep order in the provinces; execute public works, roads, canals, bridges, aqueducts; often proclaim and establish the new emperor; the troops known as " <i>Prætorians</i> " form his body-guard. ¹	

¹ The Praetorian guard was at first composed of Italians alone, and formed a military aristocracy.

STUDY ON I.

Note two things which are the same throughout the empire, by its organization. Into whose hands has the power of the republican magistrates passed? Of the republican assemblies? Name two things which sustain this power. What name will you give to this form of government? What is the apparent object of holding the provinces? What differences between the imperial and the republican armies of Rome? What name is given to such a sort of army as that of the empire? With such a constitution on what does Rome depend for good or bad government? The inhabitants of the empire gain the rights of Romans by entering what class? What people conquered by Rome had a religion which would not admit of the adoration of Rome and the emperor?

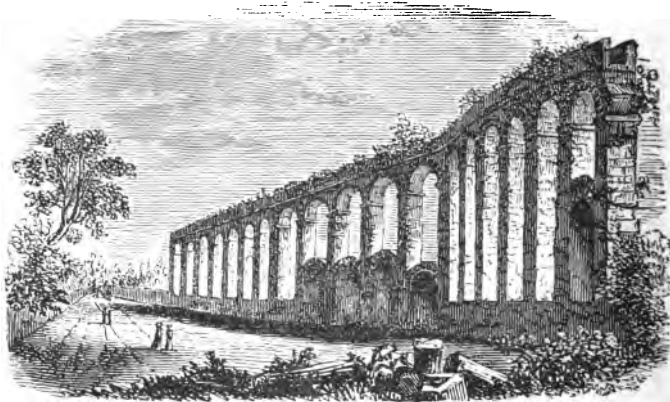
2. *Imperial List.*

Less important emperors omitted, but indicated by a *.

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
AUGUSTUS, 27 B.C. – 14 A.D.	Of wealthy plebeian family of equestrian rank (knight), and Italian origin; soldier and general.	Relationship to and adoption by Julius Cæsar; victory in the civil war against Mark Antony.	Survey of the whole empire; building of roads, canals, aqueducts, and baths (see Agrippa, under 3).	Conquest of Vende-lica, Rhætia, and Pannonia; Romans defeated in Germany by <i>Arminius</i> (Hermann); birth of CHRIST (4 or 5 B.C.). ¹
Tiberius, 14–37.	Of old patrician Roman family; general, prominent in the conquests of Augustus.	Adoption by and relation to Augustus; accepted by the Senate and the Prætorians.	Securing and strengthening of the frontier lines of the empire.	Election of city magistrates transferred from the popular assemblies to the Senate; Christ crucified.
*				

¹ Modern criticism has discovered an error in the original date of the year of our Lord; hence this apparent contradiction.

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
Claudius, 41-54.	Grand-nephew of Augustus, born at Lyons.	Relationship to Augustus; choice of soldiers.	The Claudian aqueduct of Rome; a new harbor at Ostia.	Conquest of Southern Britain; admission of Transalpine Gauls to the Senate.
Nero, 54-68.	Latin; adopted grandson of Tiberius.	Bribery of the soldiers to proclaim him emperor; intrigues of his mother.	A palace for himself, called the "Golden House of Nero."	Visit of Paul to Rome; the burning of Rome by Nero(?); the accusation and persecution of the Christians for this crime.
* * *	* * *	* * *	* * *	Civil wars for imperial office.
Vespasian, 70-79.	Sabine, of ordinary family; prominent in conquest of Britain; commander in conquest of Judæa.	Proclamation by the eastern legions at Alexandria; victory over the armies of his rival, and acceptance by the Senate.	Baths of Titus, and the Coliseum; triumphal arch of Titus for Jewish victory.	Conquest of Judæa and the destruction of Jerusalem.
Titus, 79-81.	Son of Vespasian; general in the East.	Birth; partnership in empire with father; proclamation by legions and acceptance by Senate.	Finished Coliseum; rebuilt at own expense the buildings destroyed at Rome by a three days' fire.	Eruption of Vesuvius; destruction of Pompeii and Herculaneum; persecution of the Christians.



PART OF THE CLAUDIAN AQUEDUCT.

Built under the Emperor Claudius, in order to bring the pure water of the Latin hills to Rome. The water ran through a stone channel supported on top of the arches; its size and shape may be seen at the broken end of the aqueduct in the foreground.

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
Domitian, 81-96.	Son of Vespasian.	Birth; proclamation of soldiers and acceptance of Senate.	* * *	Final conquest of Britain by his general, Agricola.
Nerva, 96-98.	Of Cretan extraction; a senator.	Election of the Senate; consent of the armies.	Author of Agrarian law, by which large tracts of land were bought up, and allotted to poor citizens; pro-	* * *

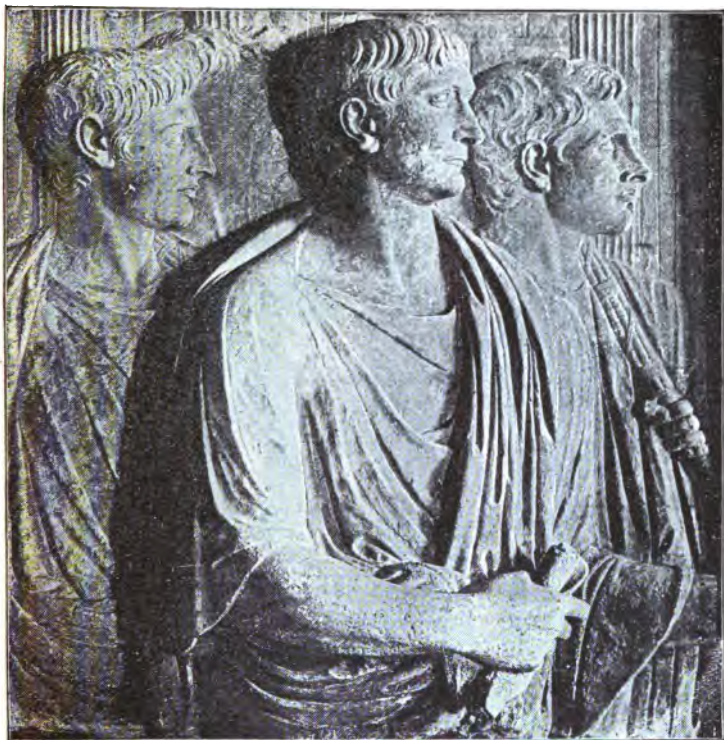


THE COLISEUM.

Erected for the accommodation of the Roman people when they wished to see the combats of gladiators, wild beasts, pugilists, and other entertainments furnished by the emperors. The seats surrounded and looked down upon the arena from different heights. The building was planned to hold 80,000 spectators.

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
TRAJAN, 98-117.	Spaniard; a prominent general in the East	Adoption by Nerva; popularity in the ar-	vided for regular maintenance at public cost of the poor children of Italian towns.	Conquered Dacia for the empire permanently; persecuted the Christians in

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
	and on the Rhine.	mies, and acceptance by the Senate.	ube; aqueducts in provinces; bridges over Danube and other great rivers; a triumphal column in Rome; roads and fortresses in Dacia; triumphal arches to celebrate repair of harbors and roads.	the East.
<i>Hadrian,</i> 117-138.	Of Italian family long settled in Spain; general.	Related to his guardian, Trajan, by birth and marriage; commander of Syrian army.	Built a fortified rampart (Picts' wall) across Britain; built a mausoleum for himself (now Castle of San Angelo), and a famous villa; built bridges and temples; restored drainage of Rome.	Reformed the discipline of the army; reduced the law of Rome and Italy to a uniform and permanent standard; made the Council of State a high court of justice.



TRAJAN AND THE LICTORS.

(Marble relief from Trajan's Forum.)

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
<i>Antoninus Pius, 138-161.</i>	Of Gallic origin; of high rank and office.	Adoption by Hadrian; acceptance by Senate.	Wall built from Forth to Clyde; founded a charity for orphan girls.	None; peace and toleration.



MOSAIC FROM THE BATHS OF CARACALLA, REPRESENTING FAMOUS GLADIATORS.

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
MARCUS AURELIUS, 161-180.	Nephew of Antoninus; of Spanish origin; Roman birth.	Adoption by Antoninus and acceptance by the Senate.	Triumphal column to celebrate his German victories; author of philosophical (Stoic) meditations.	Reduction of Parthia, and defeat of Germanic barbarians on northern frontier.
* * *	* * *	* * *	* * *	* * * * *
Septimius Severus, 193-211.	African, from near Carthage; prominent and excellent commander.	Proclamation by legions of Pannonia, who conquered the armies of his rival candidates; acceptance by Senate.	A triumphal arch at Rome.	Replaced the Prætorian guards by soldiers from the frontiers; persecution of the Christians.
Caracalla, 211-217.	Son of Septimius Severus, born in Gaul.	Appointment of his father and murder of his brother, also appointed by the father; declaration by Prætorians; acceptance by the Senate.	Baths of Caracalla.	Made every free inhabitant of the empire a Roman citizen; massacre of Alexandrians on account of their allusions to his fratricide.
* * *	* * *	* * *	* * *	Constant civil war between rival imperial candidates and their supporting armies.

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
Decius, 240-251.	Roman senator and general; Pannonian.	Declared by the Mæssian army in revolt against reigning emperor.		Great defeat by the Goths, who retreated on being promised an annual sum of money; general persecution of Christians.
* * *	* * *	* * *	* * *	Wars with Persians and with Goths; civil wars between various (at one time thirty) imperial candidates and their armies; persecution of Christians; empire ravaged by plague. ¹
Claudius II., 268-270.	From Illyricum; low birth; soldier; general.	Choice of predecessor; acceptance of army.	* * *	Great victories over the Goths; a picked body of Goths placed in the Roman army.
Aurelian, 270-275.	Peasant of Illyria; victorious general of Claudius.	Proclamation by the legions and acceptance by the Senate.	New defensive wall for Rome.	Ended the Gothic war; drove back the Germans from Italy; conquered Zenobia, empress of Syria; gave Goths a permanent settlement in Dacia beyond the Danube; admitted Goths to imperial body-guard; persecution of Christians.

¹ Gibbon calculates that nearly half the inhabitants of the empire perished at this time by war, famine, and pestilence,

<i>Name and Date.</i>	<i>Birth and Circumstance.</i>	<i>Source of Imperial Power.</i>	<i>Famous Works.</i>	<i>Events and Changes.</i>
* * *	* * *	* * *	* * *	* * * *
<p> DIOCLETIAN, 284-305, and </p>	<p> Son of Dalmatian freedman or serf; commander of the former emperor's body-guard. </p>	<p> Proclamation by the legions of the East; victory over the army of his rival. </p>	<p> Baths in Rome; a splendid and extensive palace for himself at Spalatro in Dalmatia. </p>	<p> Divided the empire¹ between two rulers and two capitals (Nicæa and Milan). Each ruler (Augustus) had an assistant (Cæsar), wore a diadem, and required his subjects to approach him prostrate, adoring his divinity; appointed consuls without consent of Senate; general persecution of Christians; subdued rebellion in Egypt. </p>
<p> Maximian, 286-305. </p>	<p> Illyrian peasant; soldier; general. </p>	<p> Choice of Diocletian and the army. </p>	<p> Circus, theatre, baths, etc., at Milan. </p>	<p> Subdued, by his assistant Cæsar, the revolting provinces of the west. </p>
* * *	* * *	* * *	* * *	* * *

STUDY ON 2.

Among the events and changes given in the imperial list, select those which were *constitutional*. What was the tendency of these changes? In which century were these changes most radical? In whom did they culminate? What effect had they upon the equality of the inhabitants of the empire? What classes gained in equality? Under what *forms* did the empire exist up to the time of Diocletian? How will you describe the form of government established by him? What was the final basis of the imperial power? How proved to be so from these lists? What remark can you make of the hereditary

¹ The Western division comprised Italy, Gaul, Britain, Spain, Africa; the Eastern, Greece, Macedonia, Egypt, Asia Minor. (See map.)

nature of the imperial office? Illustrate. Was such a change for the worse or better? Why? What part of the empire was represented by the emperors as a whole? Prove it. How were the provinces better off under the emperors than under the republic? What strikes you as the great fault of the constitution? What light does the origin of the emperors throw on the equality of men in the empire? of equality in the earlier as compared with the later years of the period?

3. *List of Great Men of the Pagan Empire, exclusive of Emperors.*

a. *Men of the Augustan Age and the First Century.* (Men of the Augustan Age marked *.)

<i>Name.</i>	<i>Birth and Circumstances.</i>	<i>Cause of Fame.</i>	<i>Language used.</i>
*Agrippa.	Of obscure birth; Roman general, and associated with Augustus in magistracy of Rome.	Projected the Pantheon; made a survey and map of whole empire for Augustus; made fine military roads in Gaul and aqueduct of Nimes.	Latin.
*Diodorus.	Sicilian Greek; travelled in all parts of the empire to get material for his history; lived at Rome.	Author of general history of the civilized world up to his own time.	Greek.
*Dionysius.	Asiatic Greek; lived at Rome.	Author of History of Rome; literary critic and rhetorician.	Greek.
Epictetus.	A Phrygian slave, owned by a freedman of Nero in Rome.	Teacher of the Stoic philosophy.	Greek.
*Horace.	Son of an Apulian freedman.	Author of poems, satirizing human nature and contemporary manners.	Latin.
Josephus.	Jew of most illustrious lineage.	Historian of Judæa.	Greek.



THE PANTHEON OF AGRIPPA.

The two little bell-topped towers are an addition of modern times. The rest is according to the Roman plan.

<i>Name.</i>	<i>Birth and Circumstances.</i>	<i>Cause of Fame.</i>	<i>Language used.</i>
*Livy.	Paduan by birth and education; of consular rank.	Author of a History of Rome from its foundation.	Latin.
Lucan.	Spaniard of Italian origin and equestrian rank.	Author of poem on civil wars of Pompey and Cæsar.	Latin.
Martial.	Native Spaniard.	Writer of epigrams, or short and pithy poems, generally satirical, upon contemporary life and manners.	Latin.

<i>Name.</i>	<i>Birth and Circumstances.</i>	<i>Cause of Fame.</i>	<i>Language used.</i>
*Mæcenas.	Roman knight.	Friend and first adviser or minister of Augustus; patron of literary men, notably Horace and Virgil.	Latin.
*Ovid.	Italian of equestrian rank.	Poet, using Greek materials and forms.	Latin.
Quintilian.	Spaniard of official rank.	Writer on rhetoric and oratory; lawyer.	Latin.
Pliny the Elder.	From Cisalpine Gaul, and of noble family; magistrate and inspector of finances.	Writer on natural science, and student.	Latin.
Seneca.	Spaniard by birth and education; knight and senator.	Philosophical writer of Stoic school.	Latin.
*Virgil.	Mantuan freeholder, educated at Cremona and Milan.	Author of the "Æneid," an epic modelled after Homer, descriptive of the founding of Rome.	Latin.
*Vitruvius.	Of Verona; inspector of public buildings for Augustus.	Architect, and author of work on architecture.	Latin.

b. Men of Second Century.

Apuleius.	African of magisterial rank.	Author of "Golden Ass," a story founded on Greek originals, but satirizing contemporary manners.	Latin.
Arrian.	Asiatic Greek of poor but honorable birth; high Roman magistrate.	Biographies of Alexander and his successors; wrote on geography and the military art.	Greek.

<i>Name.</i>	<i>Birth and Circumstances.</i>	<i>Cause of Fame.</i>	<i>Language used.</i>
Galen.	Son of a wealthy architect at Pergamos ; studied at Alexandria ; lived at Rome.	Author of medical works ; physician of Marcus Aurelius.	Greek.
Justin Martyr.	Greek of Samaria.	Apologist ¹ and Christian philosopher and martyr, under Marcus Aurelius.	Greek.
Juvenal.	Son of Italian freedman ; Roman magistrate.	Author of poems satirizing contemporary life.	Latin.
Lucian.	Of a poor Syrian family.	Author of satirical dialogue dealing with contemporary thought, life, knowledge, and faith.	Greek.
Plutarch.	Bœotian Greek of honorable family.	Biographer of famous Greeks and Romans.	Greek.
Ptolemy.	Egyptian, studying and observing at Alexandria.	Astronomer, mathematician, and geographer ; taught that the earth is round and the centre about which the heavens turn ; author of the "Almagest," a work on astronomy, containing important lists of stars.	Greek.
Pausanias.	Lydian.	Traveller ; geographical writer.	Greek.
Pliny the Younger.	Of Cisalpine Gaul ; Roman magistrate.	Lawyer ; writer of letters descriptive of contemporary manners.	Latin.

¹ Apologist: one who made a literary defence of Christianity, addressed to the pagan world.

<i>Name.</i>	<i>Birth and Circumstances.</i>	<i>Cause of Fame.</i>	<i>Language used.</i>
Suetonius.	Son of a soldier.	Biographer of the twelve Cæsars (Julius to Domitian).	Latin.
Tacitus.	Italian; Roman magistrate and patrician.	Historian of nearly contemporary Roman events; author of the "Germania," a description of the Germans.	Latin.

During this century the books of the New Testament received their canonical form in Greek.

c. Men of Third Century.

Cassius, Dion.	Of Asia Minor; Roman magistrate; senator and governor.	Author of a history of Rome.	Greek.
Clement, St.	Of Alexandria; head of the Christian school there.	Author of works on Christian doctrine and practice.	Greek.
Cyprian, St.	Born at Carthage; of a distinguished family; well educated in philosophy and literature; Bishop of Carthage.	Sold his goods for the sake of the poor; lived austere and alone; regarded as father of the poor; wrote moral, religious, and theological works and letters.	Latin.
Lactantius.	African(?); studied near Carthage.	Famous orator and apologist for the Christians; poet; author of philosophic and religious writings and letters.	Latin.

<i>Name.</i>	<i>Birth and Circumstances.</i>	<i>Cause of Fame.</i>	<i>Language used.</i>
Origen.	Of Alexandria; finely educated in literature, philosophy, theology.	Teacher and preacher at Alexandria; of ascetic life; had but one cloak, slept on the ground, ate as little as possible, wrote commentaries and theological works of philosophical character.	Greek.
Porphyry.	Syrio-Phœnician; studied at Alexandria and Rome.	Author of philosophical and critical works; opposed Christian doctrine; Platonist.	Greek.
Tertullian.	Carthage; son of a soldier.	Author of arguments against pagan belief and practice; of moral and theological writings; Montanist; taught severest asceticism.	Latin.
Ulpian.	Of Tyre; Roman magistrate.	Author of works on law.	Latin.

STUDY ON 3.

What general remark can you make in regard to the origin and circumstances of the great men of the pagan empire? Compare with republican Rome. What is indicated by this difference? What does this list indicate in regard to the civilization of the provinces? From whom did the western provinces (Gaul, Spain, Africa) take their civilization? From whom the eastern? Prove it. What unity does this same fact prove existed in the empire? With what division? What province came first into prominence? What reason can you think of for this? What kind of work seems to have been the most popular at Rome? What was original to the Romans? What was the strongest intellectual influence felt by the Romans? Instances. — (Take one

from the picture of the Pantheon.) Compare the three centuries in point of intellectual activity. To what class of Romans is this sort of activity almost entirely confined in the third century? What inference can you draw from this as to the influence and culture of this class?

GENERAL STUDY ON 2 AND 3.

Which was the most excellent century of imperial rule? Which the worst? Illustrate by number of emperors, by literature, by events and changes, by imperial works, by comparison of pictures on p. 201 and p. 202. What kind of things do the imperial works show the Romans to have cared for? What sort of ability is indicated by these works? What new construction do you find employed in the Pantheon which you have not seen used by any other people? If Trajan and the Lictors (p. 201) and the Gladiators (p. 202) be typical Roman work, what difference do you note between Greek and Roman material in art?

What outside danger threatened Rome more and more? What indication of this danger in the works of the emperors? What great change in the population and the army began to take place in the third century? What facts show this change? Give two proofs of the extensive spread of Christianity.

4. *Extracts Illustrative of Life and Thought of the Pagan Empire.*

a. *The Vision and Prophecy of Augustus.* (From Virgil's *Æneid*).¹

"This, this is the man whom you have often heard promised to you, Augustus Cæsar, the offspring of a god; who once more shall establish the golden age . . . and shall extend his empire . . . beyond the sun's annual course, where Atlas, supporting heaven on his shoulders, turns the axle studded with flaming stars." Thus Virgil elsewhere speaks of Augustus: "A god hath vouchsafed us this tranquillity; for to me he shall always be a god; a tender lamb from our folds shall often stain his altar [with his blood]."

¹ According to favorite Roman legend, Rome was founded by *Æneas*, one of the Trojan heroes who fled from the ruin of Troy. His adventures form the subject of the "*Æneid*." In the course of them he is foretold the future greatness of Rome, and sees a vision of its heroes.

b. *From Epictetus.*

"Caesar has procured us a profound peace; there are neither wars, nor battles, nor great robberies, nor piracies; but we may travel at all hours, and sail from east to west." (*Under Nero.*)

c. *From Tacitus. A Letter of Tiberius to the Senate in Answer to a Request for Sumptuary Laws.*

"But what is it that I am first to prohibit? what excess retrench to the ancient standard? Am I to begin with that of our country seats, spacious without bounds; and with the number of domestics, from various countries? or with the quantity of silver and gold? or with the pictures, and statues of brass, the wonders of art? or with vestments, promiscuously worn by men and women? . . . It is wonderful that nobody lays before the Senate . . . that the lives of the Roman people are daily exposed to the mercy of uncertain seas and tempests; were it not for our supplies from the provinces — supplies by which the masters, and their slaves, and their estates are maintained — would our groves, forsooth, and villas maintain us?"

The First Persecution of the Christians.

The name of Nero has become the synonym for all that is vile and cruel. He poisoned his rival, the son of the former emperor; he caused his mother and his first wife to be assassinated; his second wife died from the effects of a kick; his companions were the vilest men of Rome, in whose company he played the gladiator and the robber; it was the current belief of antiquity that he himself set fire to Rome. "To suppress this rumor," says Tacitus, "he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians. . . . And in their deaths they were also made the subjects of sport, for they were covered with the hides of wild beasts and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a Circensian game, indiscriminately

mingling with the common people in the habit of a charioteer, or else standing in his chariot."

How Otho became Emperor.

The last of the Cæsar family died in Nero, and the legions of Spain proclaimed their general, Galba, emperor; on arriving at Rome he addressed the prætorian guards, but "added no flattery nor hopes of a donation." Meanwhile Otho, a boon companion of Nero, "had been in the habit of courting the affections of the army. . . . On their march, in the lines, at their quarters, he made it his business to converse freely with all, . . . and with his interest and his purse was ready to be their friend. . . . With malignant insinuation glancing at Galba, he omitted nothing that could fill the vulgar mind with discontent. . . . The loss of the donative, so often promised and still withheld, was the topic enforced to inflame the minds of the common men. . . . The vile and profligate were so ready for mutiny and the upright to connive, that, on the day after the Ides of January, they formed a resolution to take Otho under their care . . . and . . . proclaim him emperor. . . . The whole populace, in the meantime, with a crowd of slaves intermixed, crowded the palace, demanding, with discordant cries, vengeance on the head of Otho and his partisans, as though they were clamoring in the circus or amphitheater for some spectacle. . . . Meanwhile, the prætorian guards with one voice declared for Otho. They ranged themselves in a body round his person, and . . . the whole camp resounded with shouts and tumults and mutual exhortations. . . . They recommended the prince of their own choice to the affections of the men, and the men, in their turn, to the favor of the prince. Otho, on his part, omitted nothing; he paid his court to the rabble with his hands outstretched, scattering kisses in profusion, and, in order to be emperor, crouching like a slave. . . .

"Galba, meanwhile, was borne in various directions according as the waving multitude impelled him. The temples, and great halls around the forum, were filled with crowds of sorrowing spectators. A deep and sullen silence prevailed; the very

rabble was hushed; amazement sat on every face. . . . Otho, however, received intelligence that the populace had recourse to arms, and thereupon ordered his troops to push forward with rapidity. . . . They entered the city, they dispersed the common people, trampled the Senate under foot; with swords drawn, and horses at full speed, they burst into the forum. . . . The people fled in consternation; such as hesitated were attacked sword in hand." Galba was slain, and "another Senate and another people seemed now to be in possession of Rome. All pressed forward to the camp. Every man endeavored to distance those near him, and strive with those before him. They reviled Galba, and applauded the judgment of the soldiers. They kissed the hands of Otho, and in proportion to their want of sincerity, . . . multiplied their compliments. . . . The fathers assembled without delay. The tribunitian power, the name of Augustus, and all imperial honors enjoyed by former princes, were by their decree granted to Otho."

From the Dialogue on Oratory.

"What is our present practice? the infant is committed to some wretched creature in the shape of a Greek chambermaid, assisted in her task by a slave or two, generally the very worst in the whole household, and unfit for the discharge of any office of trust. From the fables, and worse than idle tales of these people, the mind of the child receives its first coloring. There is not a single person in the whole household who troubles himself in the slightest degree about what he says or does before his youthful master. . . . In these days the patronage of actors, the passion for horses and gladiators . . . seems impressed, if I may say so, upon the very infants; and when once the mind has been beset . . . by things like these, what room is left for honorable pursuits; what else is the subject of conversation in the domestic circle? If we enter our schools, what else do we hear our boys talking about? Nay, this is the most usual topic with which even the teachers amuse their pupils." Says Quintilian on this same subject: "Before the child can

talk, he understands all about the merits of the cook ; he calls for delicacies. We educate their palates before we teach them how to speak."

d. From the Letters of the Younger Pliny.

"I had the great pleasure of hearing from our common friends that you take your leisure and lay it out as a man of your good sense ought ; living down in a charming part of the country, and varying your amusements, — sometimes driving, sometimes going out for a sail, holding frequent learned discussions and conferences, reading a good deal, and, in a word, daily increasing that fund of knowledge you already possess. This is to grow old in a way worthy of one who has discharged the highest offices both civil and military, and who gave himself up entirely to the service of the state while it became him to do so."

* * * * *

"I had taken refuge in my villa at Tuscum, in hopes of passing my time here, at least, in my own way ; but that is a privilege, I find, I am not to enjoy even here ; so greatly am I interrupted with the troublesome complaints and petitions of my tenants, whose accounts I look over with more reluctance than I do my own ; for really it is with great unwillingness I examine even these. . . . Meanwhile, my domestic affairs are neglected as much as if I were away."

* * * * *

"The getting in of my vintage . . . particularly employs me at present, if getting it in means gathering a grape now and then-visiting the winepress, tasting the must in the vat, and sauntering up to my servants, who, being all engaged out of doors, have wholly abandoned me to my readers and my secretaries."

Under Trajan, Pliny was made governor of the province of Bithynia ; and the following extracts are from Pliny's correspondence with the emperor : —

"The Prusenses, Sir, having an ancient bath, which lies in a ruinous state, desire your leave to repair it ; but, upon examination, I am of opinion it ought to be rebuilt."

Trajan to Pliny.

"If the erecting a public bath will not be too great a charge upon the Prusenses, we may comply with their request."

Pliny to Trajan.

"Having been petitioned by some persons to grant them the liberty . . . of removing the relics of their deceased relations, upon the suggestion that either their monuments were decayed by age, or ruined by the inundations of the river, . . . I thought proper, Sir, . . . to consult you."

Trajan to Pliny.

"It will be a hardship upon the provincials to oblige them to address themselves to 'Rome,' whenever they may have just reasons for removing the ashes of their ancestors. In this case, therefore, it will be better you should . . . grant or deny them this liberty as you shall see reasonable."

While governor, certain persons were brought to trial before him on the charge of being Christians, of whom he writes as follows: "They repeated after me an invocation to the gods, and offered religious rites with wine and incense before your statue . . . and even reviled the name of Christ; whereas there is no forcing, it is said, those who are really Christians into any of these compliances; I thought it proper, therefore, to discharge them."

" . . . It appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country."

e. From the Meditations of Marcus Aurelius.

" . . . Suppose that men kill thee, curse thee. . . . If a man should stand by a pure spring and curse it, the spring never ceases sending up wholesome water; and if he should cast clay

into it, or filth, it will speedily disperse them, and wash them out, and will not be at all polluted. . . . What, then, is that about which we ought to employ our serious pains? This one thing: just thoughts and social acts; and words which never lie; and a temper which accepts gladly all that happens. . . . Everything harmonizes with me which is harmonious to thee, O Universe. Nothing is too early nor too late for me, which is in due time for thee. Everything is fruit to me, which thy seasons bring, O Nature; from thee are all things; in thee are all things; to thee all things return. . . ."

STUDY ON 4.

Be ready to prove by quotations your answers to the following questions:—In what way were the emperors regarded? What was considered the glory and value of the empire? Of the Romans?—Why did Tiberius speak of "uncertain seas and tempests" as a source of danger to Rome? Some one has said, "I hold all Rome guilty of this Nero"; explain it. What qualities displayed by the Romans—citizens, senators and soldiers—in the elevation of Otho? What class ruled the empire? What relation between the education and the life of Romans? How was labor regarded? What reason was there for this in the constitution of society? What proof in Pliny's letters of the great centralization of power in the imperial hands? How did the imperial compare with the republican regard for the provinces? What reason for this difference? What testimony in these letters as to the spread of Christianity? The character of Christians? What resemblances between the reflections given from Marcus Aurelius and Christian teaching?

Make a list of all the good things about the Roman Empire. Make a list of all the evils that you have found in it. What ideals exist in the Pagan Empire?

f. From the Reported Words of Christ.

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

* * * * *

“Take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. . . . Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

* * * * *

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For what is a man profited, if he gain the whole world, and lose his own soul? . . . Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. . . . But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ.”

* * * * *

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed.”

* * * * *

“God is a spirit: and they that worship him, must worship him in spirit and in truth.”

g. From the Epistles of the Early Christians.

“To us there is but one God, the Father, of whom are all things, and we in him. . . . There is neither Jew nor Greek,

there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. . . . We beseech you, brethren, . . . that ye study to be quiet, and to do your own business, and to work with your hands, as we commanded you; that ye may walk honestly. . . . This we commanded you, that if any would not work, neither should he eat. . . . In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array. . . . They that will be rich, fall into temptation . . . for the love of money is the root of all evil: charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute."

* * * * *

"But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged women likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home . . . that the word of God be not blasphemed. Young men likewise exhort to be sober-minded, in all things shewing thyself a pattern of good works. . . . Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God, our Saviour, in all things. . . . Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

Note on Heresies.—From Phrygia, in the second century, came the doctrine of *Montanus*, who thought himself the dwelling of the Holy Ghost, and who taught that the end of the world was near, and that bodily suffering would purify the soul [*asceticism*]. In Alexandria and Egypt were many *Gnostics* who denied the humanity of Christ. In the third century some denied his divinity. Then, too, came the *Manichæans* from Persia, teaching the existence of two gods, one good, one evil. They condemned marriage, and considered that

the body was so evil that to continue the human species was but to prolong the reign of evil. There was much discussion in this century about baptism, about the marriage of the clergy, their duties and accountability. Just at the close of the period arose the famous Arian controversy between Arius, deacon of Alexandria, who maintained that Christ was like God and had been created by him, and Athanasius, bishop of Alexandria, who taught that Christ was himself very God.

STUDY ON *f*, *g*, AND NOTE.

What in Roman life was attacked by the Christian teachings? What in Roman ideas? What in organization? What virtues did they insist upon? Why was Christianity dangerous to Rome? In what part of the empire did all the heresies arise? Why in that part rather than another? What sort of activity do they indicate in the early church? What danger did they threaten her with? What was the bond of union among Christians? What previous bonds of union did the Christians abolish or ignore by their teachings? What was their ideal?

GENERAL QUESTIONS ON ROMAN HISTORY.

Of what value was the Roman dominion to the countries governed? What real differences existed between the divisions of the empire made by Diocletian? To what old empire did the eastern division roughly correspond? Of what advantage was the empire to the spread of Christianity? What is the application of the motto prefixed to the studies in Roman history? To what part of the history does it most thoroughly apply? What countries could Rome make after her own pattern, Roman? What countries were uninfluenced, though conquered by her? What proof can you give of this? What seems to you the best period of Roman history? What its worst? What was the most *characteristic* period? What was the *genius* of Rome? How shown? When and how did this genius first appear? When and how did her faults first appear?

THE TEUTONIC BARBARIANS BEFORE 476.

"We hewed with our swords." — LODBROKAR.

Original and contemporary authorities: Tacitus, Cæsar, Jornandes, and Ammianus; Teutonic songs and legends embodied in later forms, notably, the Eddas, the Saga of the Burnt Njal, the Nibelungen Lied, Beowulf; actual village-communities, like those of Russia and the East, and traces of these all through modern Europe throw much side-light on this history.

Modern authorities in English: Stubbs' Constitutional History of England, true for all the West; Grant Allen's Early Britain, and Green's History of the English People.

1. **Note on Teutonic Land-Tenure.** — The German territory belonging to any tribe was divided into cantons; in each canton was a certain number of marks; a mark was a district of country held by "kindred freemen," who grouped their dwellings in a village surrounded by wood and waste land. Within the village, each man owned his own homestead and a bit of vacant land around it. Once a year the land to be cultivated was divided among the villagers by common consent in a general meeting of the mark-men ["Mark-moot"] or by the decision of a chief or magistrate. Each householder raised from the lot assigned him the crops decided upon by the community. One man had as good a right as another to cut wood and let his pigs run in the forest, or send his cattle into the meadow-lands. The Mark-moot also decided if a new man might come among them to own land, or if an old settler might build apart from the village, and in general, on purely local affairs. Within the family the rule was patriarchal.

2. *Extracts from the "Germany" of Tacitus.*

"The people of Germany appear to me indigenous, and free from intermixture with foreigners. . . . In their ancient songs, which are the only records or annals, they celebrate the god

Tuisto, sprung from the earth, and his son Mannus, as the fathers and founders of their race. . . . A peculiar kind of verses is also current among them, by the recital of which, termed 'barding,' they stimulate their courage. . . . The land . . . is productive of grain, but unkindly to fruit-trees. It abounds in flocks and herds, . . . [which] form the most esteemed, and, indeed, the only species of wealth. . . . The greatest disgrace that can befall them is to have abandoned their shields. A person branded with this ignominy is not permitted to join in their religious rites or enter their assemblies. . . . In the election of kings, they have regard to birth; in that of generals, to valor. Their kings have not an absolute or unlimited power; and their generals command less through the force of authority than of example. If they are daring, adventurous, and conspicuous in action, they procure obedience from the admiration they inspire. None, however, but the priests are permitted to judge offenders . . . so that the chastisement appears . . . the instigation of the god whom they suppose present with warriors. They also carry with them to battle certain images and standards taken from the sacred groves. It is a principal incentive to their courage, that their squadrons and battalions are . . . formed . . . by the assemblage of families and clans. . . . To their mothers and their wives, they bring their wounds for relief, nor do these dread to count or to search out the gashes. The women also administer food and encouragement to those who are fighting."

* * * * *

"When the affairs of the state are of lesser importance, the chiefs decide; when of greater, the whole community of cantons; but whatever is referred to, the decision of the people is first maturely discussed by the chiefs. . . . In assembly, all sit in arms. Silence is proclaimed by the priests. . . . The king or chief and such others as are renowned for age, for glory in arms, or eloquence, are heard, and gain attention rather by their ability to persuade than their authority to command. . . . If a proposal displease, the assembly reject it by an inarticulate

murmur; if it prove agreeable, they clash their javelins; for the most honorable expression of assent among them is the sound of arms. Before this council it is . . . allowed to exhibit accusations and to prosecute capital offenses. Punishments are varied according to the nature of the crime. . . . In the same assemblies chiefs are also elected to administer justice through the cantons and districts. . . . The Germans transact no business, public or private, without being armed; but it is not customary for any person to assume arms till the state has approved his ability to use them. Then, in the midst of the assembly, either one of the chiefs, or the father . . . equips the youth with a shield and javelin. . . . Before this . . . [he] is considered as part of the household; afterwards, of the state. . . .

“He who would gain dignity and rank among the chieftains must have many and brave companions;¹ . . . and among these, each wishes to stand highest in the regard of his chief. . . . The companion requires from the liberality of his chief the war-like steed, the bloody and conquering spear; and in place of pay, food, homely but plentiful. The funds for these gifts must be found in war and rapine. . . . It is customary for the several states to present, by voluntary and individual contributions, cattle or grain to their chiefs. . . .

“Almost singly among the barbarians, they content themselves with one wife, whose bridal gifts are oxen, a caparisoned steed, a shield, spear, and sword. By virtue of these the wife is espoused; and she in her turn makes a present of some arms to her husband . . . The woman . . . is admonished by the very ceremonial of her marriage, that she comes to her husband as a partner in toils and dangers; to suffer and to dare equally with him, in peace and in war; this is indicated by the yoked oxen, the harnessed steed, the offered arms. . . .

“It is an indispensable duty to adopt the enmities of a father

¹ Cæsar says, “Whenever any of their chiefs has said in an assembly that he will be a leader in some undertaking, they who approve of the man and the enterprise arise, and promise him their aid.” These are called *companions*.

or relation, as well as their friendships: these, however, are not irreconcilable or perpetual. Even homicide is atoned by a certain fine in cattle and sheep; and the whole family accepts the satisfaction. . . . Every one, according to his ability, feasts his guest; when his provisions are exhausted, he who was late the host is now the guide and companion to another hospitable board. They enter the next house uninvited, and are received with equal cordiality. . . . Their drink is a liquor prepared from barley or wheat brought by fermentation to a certain resemblance of wine. . . . Their food is simple: wild fruits, fresh venison, or coagulated milk. Of their slaves, each is the master of a habitation and household of his own. The lord requires from him a certain quantity of grain, cattle, or cloth, as from a tenant; and so far only the subjection of the slave extends. His domestic offices are performed by his own wife and children."

STUDY ON I AND 2.

What is the political unit here? What are its bonds of union? How is property held? How is it ruled? What is meant by a patriarchal family?

What sort of literature exists among the Teutons? What makes a man a Teuton? What bond of union, then, among them? What does Tacitus think of the reality of this bond? What proof does he give of its existence? What are their occupations? What is their ideal? In how many ways and how is this shown? Make a list of their magistrates. What is done by each? How do their magistrates obtain power? Who gives them power? What assemblies have they? What is done by each? Compare with Homeric Greece and Regal Rome. What name will you give to this sort of political organization? What adjective describes the political position of the individual? What is the position of women among them? What sort of women are evidently found among the Teutons? How is the king or ruler supported? When and how is a man recognized as a full-grown Teuton? What organization is there among the Teutons which we have not met before? What is the bond which holds it together? How is it supported? What characterizes their mode of living when at home? What new units and new bonds of union have you discovered among the Germans? What old ones?

3. *Extracts and Stories from Teutonic Sources.*

From the Edda of Sæmund.

"It was God himself who made three castes of men eternally unequal; he has created first the serf, with a dark skin, hard hands, and a bent back; his task is to till the land, dig the peat, watch the goats and pigs. Then he made the man of bright eyes and ruddy skin, who knows how to tame cattle, to make the plow, to build houses and barns. And last of all, God made the noble, with yellow hair, and bright cheeks, and a glance as piercing as that of a dragon; it is he who can shake the lance, and draw the bow and fight valiantly."

From the "Burnt Njal."

In this saga we are told of the old man Njal, whose sons have been slain, and whose house is burning over his head. When entreated to save himself, he replies: "I am an old man, little fitted to avenge my murdered sons, so I will not go out to live in shame."

The same saga tells us of Illugi, the brother of a great outlaw who had been killed. When Illugi, however, falls into the hands of the men who had slain his brother, he chooses to die rather than promise not to take vengeance on them.

In the same story, one man will not let his own father give land, but prefers to go to another part of country and seize it for himself; while another chooses to get land by turning out an earlier settler to taking it as a gift from his brother; and the woman Steinura will buy a farm rather than accept it from her kinsmen.

The *Lay of Sigfurde* says: "Never trust the promises thy foe's kinsman makes thee." Says the Elder Edda: "Let no man go a step without his arms, for it is hard to know when a man may need a weapon." "At home every one is his own master." "One's own home is best, small though it be."

STUDY ON 3.

What classes of men existed among the Teutons, and how is each regarded? How do they regard this division into classes? What is

the occupation of each? How would manual labor be regarded among them? What is their ideal? If any one is wronged, who is responsible for righting that wrong? In this case what appears as the unit, and what bond makes of it a unit? What is the state of security among the Teutons? How do you know? What reason for this condition of affairs? What qualities of character appear in these extracts?

Note on Vocabulary. — In general, we find the same roots used in the Latin, Greek, Keltic, Slavic,¹ and Teutonic tongues for the following words: — (1) Father, mother, brother, sister, daughter, father- and mother-in-law, daughter- and son-, brother- and sister-in-law; (2) ox, cow, sheep, horse, hog, donkey, goose, mouse, and fly; (3) plow, yoke, grind, weave, sing, milk, sow, and reap; (4) house, field, clothes, wool, hides, cart, axe, knife, oar, rudder, boat, hammer. These are but a few out of the many examples that might be given of the similarity of words in these languages. Among all these people the children are told the story of "Cinderella" and of "Prince Hatt under the Earth," and stories of invisible caps and rings and of brave dragon-killers.

GENERAL STUDY.

What have we found in common between the Greeks, Romans, and Teutons? It is generally held that these common possessions indicate a common origin for all these peoples; what must have been true in general of the time of that origin compared with the opening of European history at 1000 B.C.? If all these people, Kelts,² Teutons, Slavs, Greeks, and Romans came from Asia, which entered Europe first, judging by geographical distribution? [See map, pp. 252, 253.] Why do you think so? Which last? How did the Greeks and Romans happen to be most quickly civilized? Look over the above list of words and determine what occupations the Aryans³ must have known before they separated. By what occupations must they have been supported? What do you think they ate and wore at that time? How did they amuse themselves?

¹ The Caucasians of Eastern Europe are mostly *Slavs*; the purest Slavic blood is found in Russia.

² The purest Kelts of Europe are the Irish, Welsh, and Scotch.

³ *Aryan* is the general name given to Greek, Roman, Keltic, Teutonic, and Slavic stocks.

C. II. THE CHRISTIAN EMPIRE.—CONSTANTINE TO CHARLEMAGNE.

A. *Under Roman control.* 323–476 A.D.

B. *The West under Barbarian Control,* 476–800.

C. *Empire of Charlemagne,* 800–814 A.D.

“And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.”—I Kings, xix. 11, 12.

Chief original and contemporary sources, 323–476: Ammianus, St. Augustine, St. Jerome, and St. Ambrose, Claudian, Salvian, Zosimus, the Theodosian Code, the Canon-law.

476–814. For the Empire, the Justinian Code and Procopius; for Italy, Cassiodorus; for the Goths, Jornandes; for France, Gregory of Tours, Eginhard, and the Capitularies¹ of Charlemagne; for England, Gildas, Bede, and the contemporary laws; for the Church, all the above sources, and canons of the Councils; for Islam, the Koran.

Chief modern authorities accessible in English: for the Church and the Empire, Gibbon, Milman, Finlay, and Bryce; for France, Guizot; for England, Stubbs and Green; for Islam, Gibbon, Muir, Ockley, Freeman.

¹ Capitularies (*little headings*), summaries of law and custom.

II. A. THE CHRISTIAN EMPIRE UNDER ROMAN CONTROL, 323-476.

1. *Facts of Imperial Organization.*

a. *List of Chief Officials of the Roman Empire in the Fifth Century. (Guizot.)*

First Chamberlain, the chief of those who served the emperor in his apartments; *Count of the Palace*, the chief of those who served him at table; *Count of the Sacred Wardrobe*, the chief of those who cared for the imperial wardrobe; *three Secretaries of the Chamber*, private secretaries of the emperor, who transacted much public business for him; *three Guardians of Silence*, whose business it was to keep the palace of the emperor quiet; *Steward of the Cappadocian Estates*; *Counts of the Cavalry and Infantry of the Palace*, two select bands of soldiery for guarding the imperial person.

Each of these officers had under him many subordinates and this whole body constituted the IMPERIAL COURT; each emperor and empress and each Cæsar had a similar court chosen by himself or herself.

Master of the Offices, administered justice to the people of the palace; received appeals of private citizens and the petitions of cities; had charge of the imperial messengers and spies throughout the provinces, and the armorers of the empire. *Quæstor*, judged affairs referred to the prince; composed the laws and edicts of the emperor, kept a register of military officials. *Count of the Sacred Largesses*, treasurer of the empire, receiving and disbursing its funds. *Crown Treasurer*, who managed the revenues more particularly belonging to the emperor, such as gifts and bequests. *Secretary of State*, kept the register of public officials, with their duties and salaries.

Each of these officers had under him a great number of

officials who managed the affairs of his department in all parts of the empire; it must also be remembered that *each* emperor had these officers under him. Under Constantine nearly 600 permanent garrisons were kept up, consisting of more than 600,000 men; the imperial body-guard alone consisted of 3500.

b. The Classes of the Empire (fifth century).

The privileged classes, including senators and high imperial officials; officers of the palace; *all* the clergy; *all* the soldiers.

The Curials, including all citizens possessing a certain amount of landed property.

The common people, including the mass, having little or no landed property to speak of.

The privilege of the first class was exemption from municipal functions and offices; this exemption was hereditary.

The Curials (Decurions) were so by hereditary right or by acquirement of property; they could not change their status by a voluntary act. Their duties were, (1) the administration of municipal affairs; (2) the collection and payment of imperial taxes. They could enter neither the army nor the Church until they had passed through the highest municipal offices. They could neither sell their property nor leave their provinces without permission from the governor or judge of the province.

c. The Church.

Every little parish with the surrounding country was under a priest, appointed by the bishop; the union of these parishes formed the bishop's diocese, with a city for its centre. The bishop was generally elected by the clergy and the people, and confirmed by the civil authority; he

was generally the *Defensor* of his city, that is, the man through whom appeals for justice passed to the emperor; often, too, he was an imperial judge. He ruled in accordance with the custom of Rome and with the decrees of Church councils, convened from time to time at various places, and consisting almost entirely of bishops. "Let the domains, estates, vineyards, slaves, and chattels, . . . which are given to parishes," says the council of Orleans, "remain in the power of the bishop."

STUDY ON I.

For whose benefit is the imperial government primarily organized? Compare with republican Rome or with Age of Pericles. In what countries have we before found such governments? What name will you give to such a government? What is true of its cost? What makes its cost? How far is this cost unjustifiable? On which class of the people does the burden of its support come? Who manages the imperial business? On what does its good or bad government depend? What classes will like and uphold it? Of what value to the government is each of these classes? Where and in whom is power centered? In its form, what is the organization of the Church? Who hold its temporal power, and in what forms?

2. *List of Important Events and Changes, 323-476 A.D.*

CONSTANTINE, *first Christian emperor*. . . .

By his edicts every man is allowed to follow the religion he prefers. The property and civil rights of Christians are restored, while in the imperial service Christians are preferred to pagans. Byzantium is rebuilt, enlarged, encircled with walls, enriched with baths, palaces, and churches, and made the capital of the empire, under the name of Constantinople or New Rome. The Senate is no longer consulted by the emperors in regard to their colleagues, and barbarians¹ are enrolled in

323 to 337.

¹ Barbarians, in the Roman sense, are the uncivilized Europeans, mostly Teutonic, who dwell beyond the Rhine.

the imperial body-guard. In 325 the Arian controversy (see p. 221) culminates in the COUNCIL OF NICE,¹ an assembly of bishops called together by Constantine to decide upon the points of the orthodox creed. This council condemns Arius as a heretic; and the emperor declares that those who resist its decisions shall be exiled. The Nicene Creed becomes, henceforth, the standard of faith throughout the empire. A long ecclesiastical quarrel in Africa is settled by imperial authority, in a synod of Italian prelates, the bishop of Rome presiding.

Meanwhile, war goes on with the Persians and with various Teutonic tribes.

337
to
410.

Emperors: . . . Julian . . . THEODOSIUS. . .
Famous bishops: . . . St. Ambrose of Milan. . .

Civil wars between imperial candidates; frontier wars with Persians and Goths. Julian attempts to revive paganism. The Huns² come from the East and attack the Goths. The Christianized (Arian) half of these ask the shelter of the empire; large numbers are thus settled in the lands south of the Danube. Grossly deceived by the Romans, they begin to ravage the provinces, and a Gothic war arises, in the midst of which all the Goths in the eastern cities are massacred by a secret imperial order of Theodosius, who brings the war to an end, enrolls the conquered barbarians in the legions, and gives them permanent settlements in the provinces. Suspensions and quarrels are rife between Romans and Goths.

Theodosius suppresses and persecutes paganism; Christianity becomes the state faith of the empire; Rome is decreed to have the first, Constantinople, the second, ecclesiastical rank.

After Theodosius, the empire is divided into Western

¹ Nicæa, in Bithynia.

² A people allied to the Tartars, Finns, and modern Hungarians.

and Eastern Empires, Ravenna becoming the capital of the West. The Germans, invading Italy, are repulsed by Stilicho, the Vandal general of the West, who has already saved Italy from the first invasion of *Alaric*, the master-general of the Imperial forces in Illyricum, and king of the Visigoths, who comprise his legions.—The Roman troops being withdrawn to defend the continental frontiers of the empire, Britain becomes independent under native rulers.

Emperors unimportant, ruling in east and west separately.

410 TO 476.

Bishops unimportant, save *Leo the Great*, pope of Rome, and *St. Chrysostom*, bishop of Constantinople.

Alaric again invades Italy, complaining of delay in the pay of his legions, and of an unprovoked Italian massacre of Goths. Ravaging the country, he advances on Rome and sacks it, sparing, however, the Christians and the Christian churches. After his death, his brother-in-law *Athaulf*, chosen king by the Gothic troops, is appointed Roman general over his own subjects, and sent with them to fight barbarians beyond the Alps; they defeat the Vandals in Spain, and finally settle in Aquitaine, taking one-third of the land as their own in return for their services. About the same time the emperors grant permanent settlement in Gaul to Burgundians and the Franks.¹ Throughout the provinces, revolts; in Africa a Roman general, revolting, calls to his aid *Genseric*, king of the Arian Vandals, who crosses into Africa, persecutes and attacks the orthodox² provincials, and ultimately conquers and settles Africa for himself and his people.

ATTILA, king of the Huns, the "Scourge of God,"

¹ The name given to a confederation (warrior band?) of freemen (Franks) from various Germanic tribes.

² Those following the Nicene creed, in opposition to Arianism.

advancing from the north, ravages first the Eastern, then the Western, Empire; Ætius, the Scythian master-general of the western legions, now mostly composed of barbarians, drives him from Gaul by the battle of CHÂLONS (Strasbourg). He now enters Italy; ruins Aquileia, whose fugitives found VENICE; is persuaded to leave by the entreaties of Pope Leo I. Hungary becomes the only permanent European settlement of the Huns.

Britain, still Roman in its civilization, is invaded by the Anglo-Saxons (449). Nearly at the same time the Irish are converted to Christianity by St. Patrick. In the east, important heresies cause wide-spread revolt and difficulty.

The widow of one emperor, insulted by his successor, asks Genseric the Vandal to avenge her; hence, Genseric and his Vandals sail for Rome and sack it. At the intercession of Pope Leo, they forbear to use torture or fire.

476.

The Arian and barbarian legions of Italy ask one-third of the land of Italy from the Western Empire; refused, they mutiny, and declare Odovaker their king. Augustulus, emperor of the West, resigns, and the Senate sends an embassy to Zeno, emperor of the East, to say that they "disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect at the same time both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople. . . . The republic . . . may safely confide in the civil and military virtues of Odovaker; and they humbly request that the emperor will invest him with the title of patrician,¹ and with the administration of . . . Italy." This

¹ A title used in the late empire, conferring high honor, generally accompanied with substantial power.

request granted, Odovaker becomes ruler of Italy, and grants, with the consent of the Senate, the rule of Gaul and Spain to the king of the Arian Visigoths. This event of 476 is popularly known as the "FALL OF THE WESTERN EMPIRE."

STUDY ON 2.

What great change has passed over the population of the empire? (Compare maps on pp. 190 and 252, 253.) Through what part of the Roman organization has this been accomplished? Through what faults of Roman character? What in organization on the barbarian side has favored this change? In character? In what did the so-called "Fall of the Roman Empire" consist? What proofs did that event give of her weakness? What events prepared the way for this?

What tendencies caused the foundation of Constantinople and the establishment of Christianity as the religion of the empire? What facts can you give to illustrate or prove the absolutism of the emperors during this period? In what matter do they show themselves especially interested? By virtue of what imperial office may they consider this matter their business? What tendency culminates in the Council of Nice, and what danger does that council enable the Church to avoid? What relation do the barbarians hold to Christianity? To its orthodox form? What relation between these facts and their peaceful or hostile relations with the provincials? Illustrate. Do you know of any similar facts in modern times?

What are the centres of ecclesiastical power? Why do they become so? Of the two, which centre has the fewer rivals in its own part of the empire? (See map.) Which of the two will be comparatively greater?

Name two or three things which the barbarians learned or adopted from the Romans before 476 A.D. What characterizes this period? Had you been a Roman living at 476 A.D., how would you have described the event known as the "Fall of Rome"?

3. *List of Great Names of the Period.*a. *Men of the Fourth Century.*

<i>Name.</i>	<i>Birth and Circumstance.</i>	<i>Deeds and Works.</i>	<i>Language used.</i>
Ambrose, St.	Born in Gaul, of Roman family of high official rank; educated at Rome; lawyer and consular magistrate; bishop of Milan.	Author of letters, commentaries, sermons, and hymns; introduced responsive singing into church service; founded a monastery in Milan; ransomed from the barbarians, with the wealth of the Church, an enormous number of captives.	Latin.
Ammianus.	Greek soldier of Antioch, of good family.	Author of a continuation of the history of Tacitus.	Latin.
Anthony, St.	Of a wealthy Christian Egyptian family; supported himself by cultivating a small field of wheat, and by making mats.	Lived alone in a mountain desert on bread and water, fasting, praying, laboring; believed by himself and others to work miracles; father of monasticism; wrote a few letters to Eastern churches.	Egyptian translated into Greek.
Arius.	Egyptian; deacon, presbyter of Alexandria; educated at Antioch.	Author of the Arian heresy.	Greek.
Athanasius.	Egyptian; educated at Alexandria, where he became archbishop.	Defender of orthodoxy against Arius; controversial and theological writings.	Greek.

<i>Name.</i>	<i>Birth and Circumstance.</i>	<i>Deeds and Works.</i>	<i>Language used.</i>
Augustine, St.	Numidian, of humble parentage; bishop of Hippo.	Professor of rhetoric and writer on Christian theology; defender of orthodox Christianity against various heresies; founded a convent and monastery; author of letters, commentaries, personal confessions, sermons, and of the "City of God," a comparison of Rome and the Church.	Latin.
Constantine.	Mæsiar(?) ; son of previous emperor; soldier and general.	Founder of Constantinople. (See Summary of Events.)	. . .
Basil, St.	Cappadocian; of noble and wealthy Christian family; educated at Cæsarea, Constantinople, and Athens; bishop of Cæsarea.	Teacher of rhetoric; used his wealth for the poor; founded in Asia Minor self-supporting monastic communities devoted to prayer and labor; founded hospitals, houses of refuge, orphanages; author of moral and theological works.	Greek
Chrysostom, St.	Born at Antioch, of high, official, and wealthy family; educated as a lawyer; preacher; ascetic and monk; bishop of Constantinople.	Famous orator and preacher; author of letters, commentaries, sermons, orations; popularized the use of hymns in Constantinople.	Greek

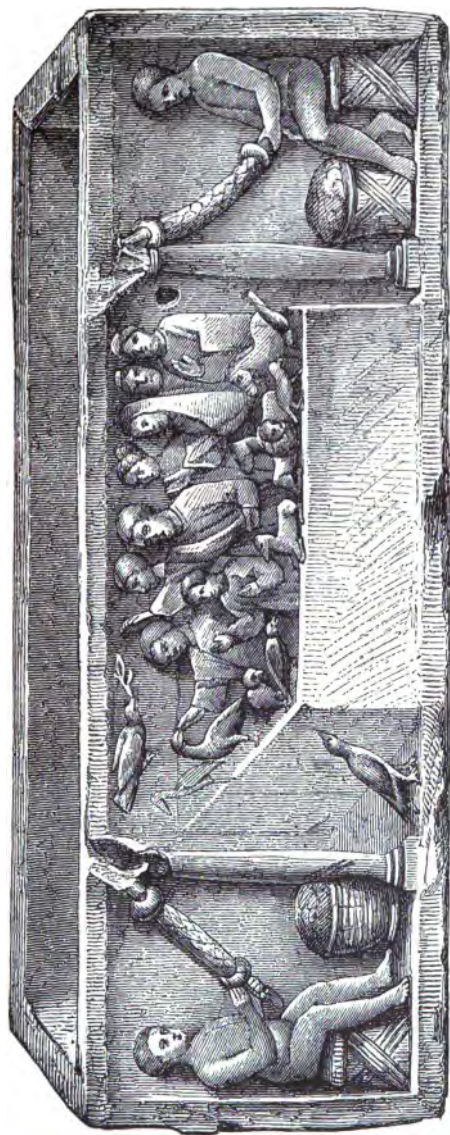
<i>Name.</i>	<i>Birth and Circumstance.</i>	<i>Deeds and Works.</i>	<i>Language used.</i>
Eusebius.	Native and bishop of Cæsarea.	Author of an ecclesiastical history.	Greek.
Eutropius.	Soldier, and secretary for Constantine; a tolerant pagan.	Author of a summary of Roman history.	Latin.
Gregory, Nazianzen.	Cappadocian; studied at Cæsarea, Alexandria, and Athens; monk with St. Basil; bishop of Constantinople.	Poet and orator, speaking and writing on religious themes; gave his property to the poor.	Greek.
Helena, St.	Mother of Constantine; British(?) Christian.	Ransomed captives; gave largely to the needy; pilgrim to Palestine, where it is said she discovered the Holy Sepulchre and the true cross.	. . .
Jerome. St.	Pannonian; of family in good circumstances and position; studied rhetoric at Rome and Trêves; hermit in Syrian desert.	Translator of the Bible into Latin (<i>Vulgate</i>); used his own wealth to support religious and charitable work; promoted the founding of convents and monasteries; author of letters, commentaries, historical and controversial writings connected with the Church.	Latin.
Juhan.	Nephew of Constantine; emperor of Rome.	Attempts to restore paganism; author of refutation of Christianity and of memoirs of his German campaigns.	Greek.

<i>Name.</i>	<i>Birth and Circumstance.</i>	<i>Deeds and Works.</i>	<i>Language used.</i>
Martin, St.	Pannonian; of respectable family; soldier; monk; bishop of Tours.	Established first French monastery, where beautiful manuscripts were produced; brilliant orator and "model of charity."	Latin.
Theodosius.	Son of preceding emperor; military training.	Author of "Theodosian Code," a collection of Roman laws. (See 2.)	Latin.
Ulfilas.	Goth; hostage at Constantinople; bishop and missionary among his own people.	Arranged and completed a Gothic alphabet and translated the Bible into Gothic.	Gothic and Latin.

b. Men of the Fifth Century, 400-476.

Ætius.	Scythian; master-general for Romans.	See 2.	. . .
Alaric.	Visigoth, <i>i.e.</i> king, and general of Gothic legions in the pay of Rome.	See 2.	. . .
Attila.	Hun; war-chief and king of Hunnic bands.	See 2.	. . .
Claudian.	Alexandrian; patronized by Stilicho; pagan.	Wrote poems on contemporary life and events.	Latin.
Genseric.	Vandal king and war-chief.	See 2.	. . .
Leo I., the Great, St.	Roman; religious education; deacon; ambassador of the empire; pope.	Wrote sermons and letters. (See 2.)	Latin

<i>Name.</i>	<i>Birth and Circumstance.</i>	<i>Deeds and Works.</i>	<i>Language used.</i>
Marcella, St.	Roman lady of high birth and wealth; friend of St. Jerome.	Founded a "Convent of relieving virgins"; instructed by St. Jerome; used her wealth and time for religion and charity.	. . .
Odovaker.	Teuton; declared king of barbarian legions of Rome.	See 2.	. . .
Patrick, St.	Scotch; son of a Roman decurion; bishop.	Converted the Irish and arranged their laws; is thought to have introduced Roman alphabet into Ireland; established monasteries, schools, and churches.	Latin.
Salvian.	Gaul; born at Cologne or Trèves.	Author of works on morals and theology, homilies, letters.	Latin.
Sozomer.	Palestine; studied law at Berytus; lawyer.	Author of history of the Church.	Greek.
Sidonius, Apollinaris, St.	Of a noble family of Lyons; bishop of Clermont.	Author of poems and letters.	Latin.
Simeon Stylites, St.	Syrian shepherd; afterward monk-hermit.	Lived for 30 years on a pillar 60 ft. high; believed to possess miraculous power; councillor of Eastern emperor; object of pilgrimages.	. . .
Stilicho.	Vandal(?); general of Roman legions of west.	See 2.	. . .
Zosimus.	Greek; lawyer and magistrate.	Historian of Roman Empire.	Greek.



CHRISTIAN SARCOPHAGUS OF ABOUT FIFTH CENTURY. REPRESENTING IN CENTRE NOAH WELCOMING THE RETURNING DOVE.

STUDY ON 3.

To what official classes do the great men of this period mostly belong? What two kinds of greatness are prominent? From what parts of the empire, or from what nationalities, does each kind come? What reason can you give for this? Of what use is each kind? Which is of use to Rome in particular? Which to the world in general? What are the centres of intellectual activity in the empire? What class largely furnish the bishops? What historic reason for these facts? What are the intellectual tastes of the period? What part of the empire is under predominant Roman influence? Greek? What fact indicates this? What new *ideal* appears in this period? From what part of the empire comes the impulse towards this ideal? What new countries or peoples receive an impulse toward civilization, and how does the impulse come? Judging from the picture on p. 241, what remark have you to make of the excellence of art in this period? What new material appears in literature and in art?

4. Significant Laws and Customs of the Period.

a. Under Constantine.—Bishops were made judges of all the officers of the Church, and of all who sinned against her.—The churches in each city were allowed to own land, and were given a regular allowance of grain for distribution among the poor.—Criminals were no longer to be branded on the forehead, since man was made in the “image of God,” nor were men to be condemned to fight as gladiators.—Parents were forbidden to expose or sell their children because of poverty,¹ and prison regulations became milder.—Two laws were issued in the same year: one, that Sunday should be strictly observed; the other, that the auguries should be regularly consulted.—From this time on, it was legal to use torture with every class of citizens, when the charge was treason against “the prince or republic.”—The chief officers of the empire were saluted as “Your Sincerity, Your Gravity, Your

¹ The burden of taxation was such that these practices were common.

Excellency, Your Eminence, Your Sublime and Wonderful Magnitude, Your Illustrious and Magnificent Highness."

In the reign of Constantine, and even before, many Christians went to the wildest and most solitary places, and there lived, clothed in rags or skins, suffering heat and cold, hunger and thirst, and spending their time in prayer and the various exercises of religion. Such were said to be *ascetics*; in many parts of the empire these ascetics were gathered into communities, and lived together under vows of poverty, celibacy, and holiness. Such a community of men (*monks*) made the *monastery*; of women (*nuns*), the *nunnery*.

b. **Julian** orders one of his pagan priests to "build numerous places of refuge and entertainment of strangers in every city. For it is a disgrace that these impious Christians, besides their own people, should support ours also, while ours are seen of all men to perish without any assistance from us."

c. **Under Theodosius.**—The Theodosian code consisted of 16 books written in Latin, the last being wholly devoted to ecclesiastical law. In it occurred the following decrees:—

"It is our pleasure that all the nations . . . should steadfastly adhere to the religion which was taught by St. Peter to the Romans; . . . and as we judge all others are extravagant madmen, we brand them with the infamous name of heretics."—Curials, who had cheated about the taxes or owed anything upon them, were to be scourged with a whip knotted with lead.

"In the churches situated in the domains of any private person, or in a village, or in any other place, let them only ordain as priests the men of the place itself, and not of any other domain, in order that they may continue to bear

the burden of the poll-tax. . . . With respect to slaves or laborers, the admonition of their masters, and repeated floggings, will deter them from this perverse faith" of paganism.

In the time of Theodosius, the flight of birds was still consulted by the augurs; and, at his death, the same heathen honors were paid him as to the pagan emperors.

5. Illustrative Extracts and Stories from Contemporary Sources.

a. From Ammianus. (Of the life at Rome.)

"In the first place, we will speak of the faults of the nobles. . . . Some men . . . are magnificent in silken robes . . . and are followed by a vast troop of servants, with a din like that of a company of soldiers. . . . Some of these, when any one meets and begins to salute them, toss their heads, . . . offering their flatterers their knees or hands to kiss. A number of idle chatterers frequent their houses, and . . . admire the construction of the lofty pillars, and the walls inlaid with stones of carefully chosen colors, and extol these grantees with superhuman praises. Sometimes scales are sent for at their entertainments to weigh the fish, or the birds, or the dormice which are set on the table; and then the size of them is dwelt on over and over again, to the great weariness of those present. . . . especially when near thirty secretaries stand by, with . . . memorandum books, to record all these circumstances. . . . And there are among them some who are such severe judges of offenses, that if a slave is too long in bringing them hot water, they will order him to be scourged with three hundred stripes. . . . Many among them deny the existence of a superior Power in heaven, and yet neither appear in public, nor dine, nor think that they can bathe . . . before they have consulted an almanac, and learnt where [for example] the planet Mercury is, or in what portion of Cancer the moon is as she passes through the heavens. . . . And let us come to the idle and lazy

common people . . . These men spend their whole lives in drinking, and gambling . . . and pleasures, and public spectacles ; . . . the Circus Maximus is their temple, their home, their public assembly ; in fact, their whole hope and desire. . . . When the wished-for day of the equestrian games dawns . . . they all rush out with headlong haste, as if with their speed they would outstrip the very chariots which are going to race ; while, as to the event of the contest, they are all torn asunder by opposite wishes, and the greater part of them, through their anxiety, pass sleepless nights. . . . Among these men are many chiefly addicted to fattening themselves up by gluttony, who, following the scent of any delicate food, . . . get an entrance into the halls, biting their nails while the dishes are getting cool."

Ammianus, writing for the East, tells us that in the Gothic war the Goths were aided by " no inconsiderable number of men . . . who were unable to endure the heavy burden of their taxes." And Orosius, in Spain, says: These same Vandals " treat the Romans so kindly that there are found those who prefer freedom with poverty among the barbarians to a life rendered miserable by taxation among their own countrymen."

b. From a Letter of St. Jerome.

" I sat alone ; I was filled with bitterness ; my limbs were uncomely and rough with sackcloth, and my squalid skin became as black as an Ethiopian's. Every day I was in tears and groans ; and if ever the sleep which hung upon my eyelids overcame my resistance, I knocked against the ground my bare bones, which scarce clung together. I say nothing of my meat and drink, since the monks even when sick use cold water, and it is thought a luxury if they ever partake of cooked food. Through fear of hell, I had condemned myself to prison ; I had scorpions and wild beasts for my only companions. . . . My face was white with fasting, my body was cold ; the man, within his own flesh, was dead before his time."

STUDY ON 4, AND 5 *a* AND *b*.

Name all the evidences displayed by these extracts of the power of Christianity. What kinds of power are shown? In what way is this power exercised? Proofs. What does 4 tell us of the form of government? Of its spirit? What relation seems to exist between paganism and Christianity? What new persecution arises? What new organization springs from the new ideal which you have noted in such men as St. Jerome? What evils and vices exist in the Roman Empire of this period? What relation between these evils and vices and her previous history? What relation between them and the so-called "Fall of the Western Empire"? Against what manner of life and what Roman ideal does 5 *b* show a reaction?

c From St. Augustine's "City of God." (Of the pagan gods.)

"Why did those gods . . . issue no laws which might have guided their devotees to a virtuous life? . . . Let them show or name to us the places which were at any time consecrated to assemblages, in which . . . the people were commanded in the name of the gods to restrain avarice, bridle impurity, and conquer ambition, . . . as we can point to our churches built for this purpose in every land where the Christian religion is received." "Know then, that the scenic games, exhibitions of shameless folly and license, were established at Rome, not by men's vicious cravings, but by the appointment of your gods. . . . These astute and wicked spirits . . . took occasion to infect, not the bodies, but the morals of their worshippers."

(Of Rome.)

"To be brief, the city of Rome was founded . . . by which God was pleased to conquer the whole world, and subdue it far and wide by bringing it into one fellowship of government and laws."

d. Theodosius and Ambrose.

In a fit of rage the Emperor Theodosius had ordered a general massacre of the people in one of the cities of the empire. Soon after, he entered the great church of Milan to worship

there as usual. In the doorway, Ambrose, the archbishop, met him with the words: "Robed as you are in the imperial purple, you are still but a man whose body will crumble to dust, whose spirit will return to the God who gave it. What account will you then be able to give of this dreadful massacre of your subjects? Your subjects indeed, but also your fellow-servants, with souls as precious in the sight of God as yours." The emperor, full of remorse and repentance, humbled himself before the archbishop, who proposed to him the following plan: that he should prepare a law that no man should be put to death until thirty days after his condemnation. To this the emperor agreed. Soon after, he tried to partake of the communion within the altar railings; but Ambrose sent this message to him: "The emperor must worship outside the rails with the rest of the laity." Theodosius obeyed, excusing himself, because in Constantinople he had always come within the altar space.

e. *From Claudian.* (On the prime minister of the Eastern emperor.)

"He who was wont to satisfy his greed
 With pantry pickings, and on crusts to feed,
 Who from its hinges wrenched the cupboard door
 And stuck sly fingers in the housewife's store,
 Now wastes the *world*! All lands that intervene
 Twixt Persia's sands and Balkan's forests green
 Are set for sale by this base huckstering slave.

One governs Asia, for a farm 'twas sold;
 Another Syria [sapphires set in gold]
 His wife's adornment, were the price *he* paid;

* * * *

A tariff rules the various nations' fates—
 Galatia, Pontus, Lydia sold like sheep;
 Lycia's a bargain, you shall have it cheap;
 For Phrygia we must charge a little more."

From Zosimus. (Of the prime ministers of the sons of Theodosius.)

"By these men, all lawsuits were divided according to their own pleasure, and that litigant departed victorious who had purchased their vote with money, or had in some other way . . . influenced the good-will of the judge; . . . wealth poured from all quarters into the mansions of Rufinus and Stilicho (the ministers), while poverty was everywhere overspreading houses once accounted wealthy."

f. From Salvian. (On taxation.)

"Messengers arrive express, bringing letters from the Highest Sublimities [emperor] which are addressed to a few illustrious persons to work the ruin of the multitude. These meet; they decree certain additions to the taxes, but they do not pay these taxes themselves; they leave that to be done by the poor. . . . Does it seem unreasonable to complain that one class orders the taxes which have to be paid by another? . . . and if it should happen . . . that the emperor should . . . decree a return of some part of the contributions to the poor province, at once these rich men divide among themselves the gift which was meant to help all. . . . So far are the barbarian Goths from tolerating frauds like these, that not even the Romans who live under Gothic rule are called upon to endure them. And hence the one wish of all the Romans in those parts is, that it may never be necessary for them to pass under the Roman jurisdiction. . . . And thus the name of Roman citizen is now voluntarily abandoned; nay, it is shunned."

(The vow.)

"A powerful [man] . . . wished to take away the last remnant of a poor man's substance. Salvian" remonstrated, but "the man replied that the deed was 'now a religious duty which he dared not neglect,' because he 'had sworn by Christ to take that man's property.'"

g. From a Letter of Synesius.

In the first years of the fifth century, the bishop Synesius, addressing the Eastern emperor, writes, "There is scarcely one

of our families who has not some Goth as a servant; in our cities, the masons, the water-carriers, the porters, are Goths."

h. From Orosius. (The speech of Athaulf, brother of Alaric [see 2]).

"It was at first my wish to destroy the Roman name, and erect in its place a Gothic empire, taking to myself the place and the powers of Cæsar Augustus. But when experience taught me that the untameable barbarism of the Goths would not suffer them to live beneath the sway of law . . . , I chose the glory of renewing and maintaining by Gothic strength the fame of Rome, desiring to go down to posterity as the restorer of that Roman power which it was beyond my power to replace."

Compare with this the following letter from the Burgundian king to the Eastern emperor. He writes to thank the emperor for the titles of Count and Patrician, which were conferred upon him. "My people is yours," he writes, "and to rule them delights me less than to serve you. . . . Our ancestors have always preferred what an emperor gave to all their fathers could bequeath. In ruling our nation, we hold ourselves but your lieutenants: you, whose divinely-appointed sway no barrier bounds, whose beams shine from the Bosphorus into distant Gaul, employ us to administer the remoter regions of your empire; your world is our Fatherland."

STUDIES ON 5, c-h.

What great contrast between the faith of paganism and of Christianity? What were the devils and demons of the early Church? What did Rome seem to the Church and the empire of the fourth and fifth centuries? To the barbarians? What was the comparative power of the Church in Rome and Constantinople? What reason can you think of for this? What power had Ambrose over Theodosius? What influence did he exert? What principle did he announce? In what way was the government carried on, judging from the extracts? What evils do these extracts prove to exist in the empire? What light does *f* throw on the easy change of power from Roman to barbarian hands? How was Christianity very often understood? What seems to have been the ambition of the barbarians?

General Questions.—In what capacities did the barbarians enter and become a part of the empire? What did the empire give them? Prove it. Make a list of all the powers of the Church. What justification was there for the persecution of heresy by emperors? Who was the head of the Church in the earlier part of the period? What classes of people did Christianity favor, and by whom would it be supported?

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EXPLANATION. — *ä, ē, ī, ō, ū, ŷ*, indicate the short sounds of these letters, and *ā, ē, ī, ō, ū, ŷ*, their long sounds; *ǣ* = *a* as in *fall*; *e* and *eh* = *k*; *ġ* = *j*; and *ġ* = *g* as in *get*. In diphthongs the combination is pronounced like the marked letter. The pronunciation followed is that of Webster.

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